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WASHTENAW JEWISH NEWS

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Main Event features bestselling author Jonathan Safran Foer on October 28

Mimi Weisberg, special to the WJN

When Shel Markel reflects on his Jewish giving, he sums it up: "We have to take care of ourselves because no one else will."

His son David learned that lesson growing up—not by the words spoken by his dad Shel and mom Geri, but by their actions. "It was a natural part of my life and I knew it was important."

This commitment to Jewish life continues to be a shared gift between them. That's why Shel and Geri, and David, and his wife Stacy, are co-chairing the Jewish Federation's Main Event on Sunday, October 28, featuring bestselling author Jonathan Safran Foer. The event will begin at 4 p.m. at Washtenaw Community College's Morris Lawrence Building.

With the theme *L'dor v'dor*—from generation to generation—the Main Event this year will celebrate the responsibility everyone shares as individuals and as a community of passing on Jewish values and customs through stories, memories and actions.

"We are so grateful to the Markels for serving as Main Event chairs this year," says Federation President Laurie Barnett. "Their personal passion and commitment represent the unique gifts of individual and family philanthropy, especially toward the Jewish Federation."

Main Event keynote speaker, Jonathan Safran Foer, also recognizes the value of legacy of Jewish life. An accomplished prize-winning author, Safran Foer comes from a tight-knit Jewish family. As a child, he promised himself that he wouldn't make his children waste a minute in a Hebrew school classroom and yet now he can't imagine doing anything differently for his own children. He writes: "It's hard to imagine doing anything terribly unlike what our parents did. Or their parents. Or their parents' parents' parents' parents...traditions of all kinds compel our parenting choices."

Jonathan Safran Foer

Named one of *Rolling Stone*'s "People of the Year" and *Esquire's* "Best and Brightest," Safran Foer is the author of the international bestseller, *Everything is Illuminated*, which was named Book of the Year by *The Los Angeles Times* and was named the decade's best work of Jewish fiction. His second novel, *Extremely Loud and Incredibly Close*, won multiple awards and was released as a movie in 2011 starring Tom Hanks and Sandra Bullock. Most recently, Safran Foer co-authored the *New American Haggadah* with Nathan Englander.

The Jewish Federation of Greater Ann Arbor invites the entire community to attend the Main Event. A family gift of $100 is required and admission is $36/adults; $18/students. For more information, contact Mimi Weisberg, mimi@jewishannarbor.com or 677-0100 or register at www.jewishannarbor.org. ■

Environmental activist Maria Gunnoe to receive Wallenberg Medal

Penny Schreiber, special to the WJN

Appalachian environmental activist Maria Gunnoe will be awarded the 22nd University of Michigan Wallenberg Medal on Tuesday, October 23, 2012, at 7:30 p.m., in Rackham Auditorium. After the medal presentation, Gunnoe will give the Wallenberg Lecture.

PHOTO CREDIT: ANTRIM CASKEY

Maria Gunnoe

In 1996, Gunnoe, a lifelong resident of Bob White, Boone County, West Virginia, began her fight against environmentally devastating mountaintop removal coal mining and valley fill operations in Appalachia. Boone County is one of the most active mountaintop removal regions in the United States. To date the practice has destroyed an estimated 500 mountains and buried or polluted well over 2,000 miles of rivers and streams.

Gunnoe's family came to Boone County in the early 1800s, when her ancestors escaped the forced removal of their Cherokee peoples from Georgia and settled safely in the fertile hollows of central Appalachia. She comes from a long line of coal miners, including her Cherokee grandfather, who in 1950 purchased the land where her home stands.

In 2000, a 1,200-acre mountaintop removal mine came to the ridge above Gunnoe's home. Today her house sits directly below a ten-story valley fill that contains two toxic ponds of mine waste. Her property has flooded seven times since the mine opened. Most of her home was destroyed in a 2003 flood and her yard was covered in toxic coal sludge. Her well and ground water have been contaminated by mine waste, and her family now uses bottled water for cooking and drinking.

Gunnoe is a fearless advocate for environmental and social justice. At great personal risk, she rallies communities that face the destruction of their natural environment, and works to educate and build citizen advocacy. A medical technician by training and a former waitress, Gunnoe first volunteered with local advocacy organizations and then began working for the Ohio Valley Environmental

Continued on page 2

Federation recruiting teens for Ann Arbor/Nahalal Student Exchange

Eileen Freed, special to the WJN

The Jewish Federation's Ann Arbor/Nahalal Community-to-Community committee (C2C) is recruiting ninth graders for the Ann Arbor/Nahalal Student Exchange 2013. The Ann Arbor/Nahalal Student Exchange Program is a two-part exchange in which 9th grade students from Ann Arbor spend their February vacation in Nahalal, Israel. The following October, during the Sukkot break, their counterparts from Nahalal will come to Ann Arbor.

Top row: Seth Kronick, Julie Barnett, Adam Kahana, Isaac Shore Middle row: Claire Fishman, Jonah Schmidt With their Nahalal friends in Jaf a

Student Exchange 2013

Part One of the 2013 exchange will take place during the Ann Arbor Public School's 2013 February break, leaving Thursday, February 14 and returning Monday, February 25. The extra day will enable the teens to participate in local Purim activities on Sunday. Participants will be hosted by families in Nahalal, and the program will include experiencing the Nahalal Regional High School, touring Nahalal and the surrounding region, plenty of interaction with local teens, and visits to Jerusalem and Tel Aviv. Students and their families will be asked to serve as hosts for the Nahalal delegation in September 2013 (specific dates to be determined). The Nahalal students will have a similar program of touring, school attendance and teen interaction.

The Student Exchange is funded by the Federation's Partnership2Gether Commu-

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Letter to the Editor

To the WJN editor:

As current and past board members of Interfaith Council for Peace and Justice, and as members of several of Ann Arbor's Jewish congregations, we want to respond to Henry Brysk's letter attacking ICPJ and one of our employees, Chuck Warpehoski.

There are several things in the letter that are untrue. As just one example, the letter writer states that ICPJ has "refused to condemn the Herskovite harassment of Beth Israel Congregation," when in fact, over seven years ago, in 2005, ICPJ wrote to the group that protests outside of Beth Israel, telling them that the vigils needed to end and that they were "hurtful" and "counterproductive."

It is extremely troubling to us that the *WJN* chose to let Mr. Brysk smear ICPJ, and our staff person Chuck Warpehoski, without verifying facts. While Mr. Brysk is entitled to his opinion, the WJN needs to be able to differentiate between fact and opinion, and should not feel obligated to publish letters that contain untruths.

We work with ICPJ because we want to work with other people of faith and passion on issues of peace and justice. We invite you to join us. You can find us on online at www.icpj.net.

Michael Appel, member of Beth Israel Congregation
Rebecca Kanner, member of Beth Israel Congregation and the Ann Arbor Reconstructionist Havurah
Deb Kraus, member of Ann Arbor Reconstructionist Havurah
Ruth Kraut, member of Beth Israel Congregation
Bob Milstein, member of Temple Beth Emeth
Amy Rosenberg, member of Temple Beth Emeth and the Ann Arbor Reconstructionist Havurah

Corrections to September Vitals

Our apologies to all those mistakenly listed in the Condolences section of the September 2012 *Washtenaw Jewish News*. Many of those receiving "Mazal tovs" were accidently "copied and pasted" into the Condolences list.

Wallenberg medal, continued from page 1

Coalition (OVEC) to educate her neighbors about the environmental dangers of mountaintop removal. She organized meetings and trained community members to read mining permits, write letters to the editor, and speak with the media. She also showed them how to organize nonviolent protests and created neighborhood groups to monitor coal companies for illegal behavior and report toxic spills. She is in the vanguard of activists who recognize that environmental justice is critical for the survival of small rural communities that face powerful political and economic interests.

In May 2011, Gunnoe wrote on the blog ThinkProgress that "Neither the coal industry nor our politicians have kept their promises of prosperity to the people. The people in these mountains are being exploited for the coal. I have seen all of the prosperity leave these Appalachian communities on coal trucks and coal trains, and what we have to show for it is polluted water in our wells and streams, depopulated communities, and sick people with inadequate health care. . . . Today our mountain culture is under attack."

In return for her passionate activism, mine managers have singled out Gunnoe as an enemy of mine workers and their jobs. She has received threats on her life and her children are frequently harassed at school. Her daughter's dog was shot dead, wanted posters featuring her photo have appeared in local stores, and she has had to take serious measures to protect her family and property.

Maria Gunnoe's advocacy has led to closure of mines in the region and stricter regulations for the industry. In 2009, she won the prestigious Goldman Environmental Prize for her work.

This year, 2012, marks the one-hundredth anniversary of Raoul Wallenberg's birth. A 1935 graduate of the University of Michigan College of Architecture, Swedish diplomat Wallenberg saved the lives of tens of thousands of Hungarian Jews near the end of World War II. Working in Budapest in the late 1930s, Wallenberg came into contact with many Jewish refugees from Europe. In 1944, at the request of Jewish organizations and the American War Refugee Board, the Swedish Foreign Ministry sent Wallenberg on a rescue mission to Budapest. Over the course of six months, Wallenberg issued thousands of protective passports. He confronted Hungarian and German guards to secure the release of Jews whom he claimed were under Swedish protection, placing some 15,000 Jews into thirty-one Safe Houses.

After reporting to Soviet headquarters in Budapest on January 17, 1945, Wallenberg vanished into the Soviet Gulag. Although the Russians claim that Wallenberg died in 1947, the results of numerous investigations into his whereabouts remain inconclusive. ■

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Extra copies of the *Washtenaw Jewish News* are available at locations throughout Washtenaw County.

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Women's Philanthropy strong and growing

Mimi Weisberg, special to the WJN

Welcome to the world of female philanthropy! Andrea Pactor, associate director of the Women's Philanthropy Institute at Indiana University, commented, "Women are taking ownership." The Institute has found that female-headed households are more likely to give to charity than male-headed households; and that in nearly all income groups women give more than men.

Decades ago, Jewish Federation of North America (JFNA) discovered that as women gained more independence by becoming a force in the workplace, that they wanted independence in giving as well. JFNA discovered women's philanthropy and levels of giving, with programs such as Lion of Judah Endowment and Pomegranate status. Inspired and guided by the tradition of *tzedakah* (righteousness/charity) and *tikkun olam* (repairing the world), the National Women's Philanthropy of JFNA dedicated itself to the continuity, connectivity and thriving future of our North American communities, Israel and the Jewish People. In 1972, Lion of Judah was established in Miami with 16 Jewish women and was the largest arm of Jewish Federation. There are now over 16,000 Lions worldwide. There are 13 "Lions" in Ann Arbor today who annually contribute the minimum gift of $5,000 or more.

One of the seven species named in the Bible, the pomegranate is said to contain 613 seeds, one for each of the mitzvot or commandments found in the Torah. The ancient symbol was carved in the entranceways of the earliest synagogues, woven into fabrics and hammered into silver and gold. The intricate covers for the handles of the Torah scrolls are called "*rimonim*" or pomegranates. In 1981, in Allentown, Pennsylvania, the Women's Division of Federation decided that another level needed to be created to capture women who were committed but couldn't afford the $5,000 gift of Lion of Judah and thus, Pomegranate was created. In Ann Arbor, there are 24 women who give a minimum gift of $1,800 to the Annual Campaign and thanks to "Lion," Carol Amster, who has been soliciting these women, the list is growing.

Locally, Women's Philanthropy (formerly called Women's Division) is a vibrant group of women who value Jewish life and want to build Jewish community. Jewish Federation of Greater Ann Arbor is committed to women who want to network, learn, celebrate traditions, and make an impact locally and throughout the world. There are currently three events for this year—a Lion of Judah appreciation luncheon at the home of Carol Amster in October, "Celebration"—the Women's Event of the year on March 10, and an appreciation event for Lions and Pomegranates in the Spring. ■

Contact Mimi Weisberg at 677-0100 or mimi@jewishannarbor.org if you would like to participate, help plan an event, and/or make a gift to this year's Annual Campaign.

Federation trip to Philadelphia planned for 2013

Susan Fisher, special to the WJN

Philadelphia —where this nation was born; Philadelphia—where many of this nation's most historic documents were written; Philadelphia—the city of Brotherly Love: Philadelphia—now the home of the National Museum of American Jewish History, the only museum in the nation dedicated exclusively to collecting, preserving and interpreting artifacts specific to the American Jewish Experience.

The National Museum of American Jewish History located on Philadelphia's Independence Mall, is designed to present educational programs and celebrate the history of Jews in American. Its location, in the birthplace of American freedom, is most fitting as the Museum celebrates the freedoms that have made it possible for Jewish Americans to flourish.

The Museum, which formally opened in October 2010, has received rave reviews both for its architecture and the quality and comprehensiveness of its permanent and special collections and exhibits. It celebrates the Jews who over the last 350+ years came from every corner of the globe and from every station in life to partake in the promise of America – they came to invest the hopes and dreams along with their energy and ingenuity.

The Jewish Federation of Greater Ann Arbor is organizing a trip to Philadelphia to visit the museum and all the other attractions of this city which played such a storied role in the history of the United States. With guest speaker and guide, Deborah Dash Moore and Frederick G. L. Huetwell, professor of history and director of the Frankel Center for Judaic Studies at the University of Michigan, this trip promises to be an excellent opportunity to visit this exceptional new museum.

The trip will take place from June 17-19, 2013, and will be escorted by Mimi Weisberg. Board a luxury motor coach on June 17 and spend time with friends and colleagues from the Jewish community who have pledged a gift of $500 or more to the 2013 Annual Campaign. For more information, contact Weisberg at the Jewish Federation of Greater Ann Arbor at 677-0100 or mimi@jewishannarbor.org.

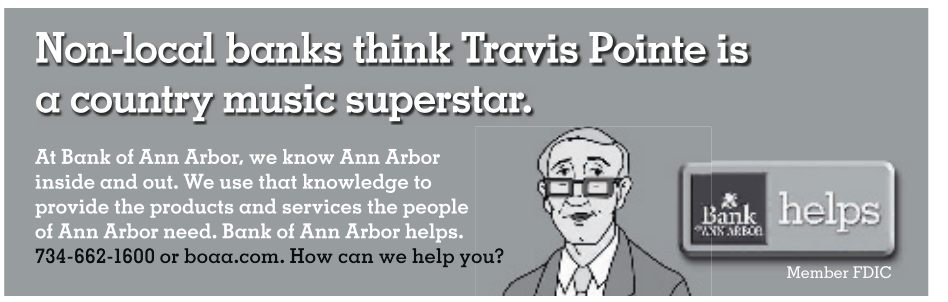
Calling all artists for JCC's Art, Fashion and Gifts Galore event

Nancy Margolis, special to the WJN

The Jewish Community Center of Greater Ann Arbor invites artists of all kind, to participate in their Art, Fashion and Gifts Galore event on Sunday, December 2 from 11 a.m.–4 p.m. at the JCC. Exhibitor tables/booths are 8 foot long. Each table is $100 for the day. Tables may be shared, if artists wish. All tables must be paid for in advance and include two admission tickets. Patron admission to the event is $5 per person.

This fundraiser will feature a wide array of vendors, including jewelry makers, artists selling pottery, toys, fiber art, painters, weavers and Judaica. Fashions for men, women and children will be on sale, including outdoor wear and camping equipment. Gourmet foods for gifts will be available as well as a food court to sustain shoppers.

For more information or to reserve a table, contact the JCC at 971-0990. Vendor table reservation deadline is November 1. Forms can also be downloaded from the JCC website: www.jccannarbor.org.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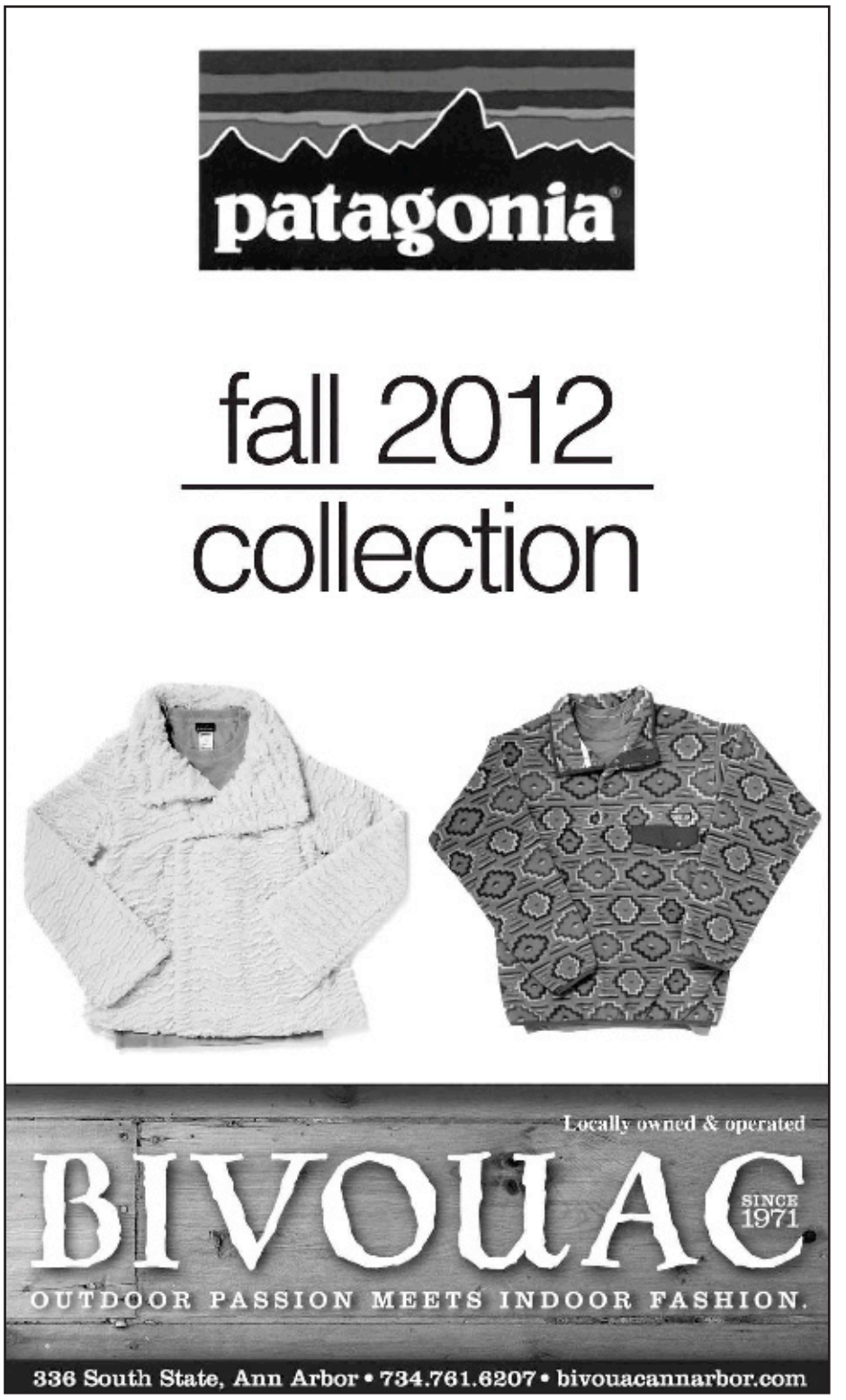

The legacy of Herb Amster: reflections and achievements

Cindy Klein, special to the WJN

It is the second yahrzeit of Herb Amster, beloved husband of Carol, friend and mentor to many people and organizations in the Ann Arbor community, and long-time supporter of Jewish Family Services. Marking a yahrtzeit can bring reflection upon the life of the person that is gone, and of the legacy that they left.

Together with Carol, Herb did much for the community. Only a few of his accomplishments are listed here. Herb was a founder of the Jewish Community Center of Greater Ann Arbor, he served on the board of the University Musical Society for many years, and founded the Amster Lupus Research Fund at the University of Michigan and the Amster Butterfly Lupus Walk. Herb and Carol also received the Jewish Federation of Greater Ann Arbor's Humanitarian Award. In 2010, David Shtulman, executive director of the Jewish Federation of Greater Ann Arbor, was quoted in an article in *Ann Arbor.com* as stating Herb "really embodied altruism." "Herb was dear to everyone at JFS because of his deep caring for the people we serve and by acting on his commitment by serving on the board, introducing new supporters to the agency as well as lending financial support," said Anya Abramzon, JFS executive director.

In July, 2011, Carol Amster announced to JFS that Herb's legacy would be one of creating ongoing support for the agency that he loved. Herb served on the JFS board of directors for many years. As a businessman, he was always developing ideas that would help produce stable streams of income, and he believed that a non-profit organization could operate in the same way. "Do good things, but remember the bottom line so that you can do more good things," was one of Herb's favorite sayings.

The Herb Amster Center was created by Carol Amster and JFS as a separate division in July of 2011. The center is tasked with creating revenue-generating, profitable lines of businesses. What will a nonprofit do with all that profit? "Use it to subsidize JFS programs that are suffering due to funding cuts, or the increased number of agencies competing for grants," says Abramzon. "Our goal is not to line our pockets, it's to do good things, but to remember the bottom as Herb Amster taught."

In December, 2011, Ora Pescovitz opened her home to hold an event attended by over 60 community leaders to learn more. They offered their expertise and financial support and helped JFS chart the course the Amster Center is on. A grant was received from the Ann Arbor Area Community Foundation to help build infrastructure and research business lines.

Ann Arbor native Sarah Okin was hired in May, 2012, as director of the Amster Center. Her first charge was to develop a Professional Advisory Council (PAC) to help direct the vision for the center. Norman Herbert, retired treasurer of the University of Michigan, chairs the PAC. Other members include David Barfield, Steve Klein, Bruce Moyer, Chuck Newman, Ed Pear, Josh Pokempner, Tom Porter, Carol Amster, Phyllis Herzig and Bob Miller. Ex Officio are: Anya Abramzon, Sarah Okin, Alan Cotzin and Elina Zilberberg.

Only four months into Okin's tenure, the Herb Amster Center is already making progress. "This social entrepreneurship model is a perfect solution to a scary reality for residents of Washtenaw County; a logical answer to the community's needs through monetizing some of JFS' services. We're starting with what we know," says Okin, "and considering projects like Partners in Care Concierge™." (Formerly, Patient Partners.) "We're pitching the program nationally and locally, approaching insurers, hospitals and other organizations. The program has been around for years, and when we talk about it people get excited. The problem is, we're a nonprofit, and we don't charge for it. That means we're limited in the number of people we can serve by the number of dollars we receive in grants."

Partners in Care Concierge™ exists to make JFS' clients' medical appointments more productive. Volunteers meet with clients before appointments, transport and accompany clients to appointments, support clients by ensuring medical professionals answer the client's questions and that the client's concerns are addressed, and afterwards provide a report on what transpired. This report is essential to caregivers who live far away or can't accompany the patient themselves.

JFS has already sold the program's curriculum to several out-of-state agencies.

The Amster Center is developing a business plan to make marketing and sales of the curriculum more effective, which will increase revenues to support the Ann Arbor area clients served by the program.

Okin, the members of The Herb Amster Center PAC, and the JFS staff and board are looking forward to the next steps in the process. The coming year will bring research into other businesses and revenue-building programs. A formal kick-off and report on the progress of Herb Amster Center will take place at JFS's 20th Anniversary on Sunday, April 21, 2013. ■

For more information about JFS programs and The Herb Amster Center, call 769-0209, email Sarah Okin at atsarah_okin@jfsannarbor.org or go online to www.jfsannarbor.org.

JFS's first English as a Second Language class has 10 year reunion

Cindy Klein, special to the WJN

Jewish Family Services was founded in 1993 to help resettle Jews emigrating from the former Soviet Union. Barbara Schreier was JFS's first English as a Second Language teacher, working from 2001–2010, and with her students, held the first International Luncheon in 2001. "I thought it was important that, in addition to learning the language, the students should learn what it was like to be in an American home," said Schreier. In 2002, a potluck was held at Schreier's house, and the concept of the JFS International Luncheon was born.

Several times a year, current and past students, board members, staff and other interested people would gather for a pot luck meal with dishes created by the students. Food would vary from borscht to Brazilian chicken, kibbe and falafel to French crepes, sushi, Chinese dishes and African treats. Cultures were shared, English was practiced in a social setting, and board members and funders got to see the impact of JFS's work in the community. "There was something special about this first class," Schreier said. "We were like a family, and they've always kept in touch with me and with each other."

A few weeks ago, one of the group members called Schreier so ask if she would be willing to host a 10 year reunion at her home. "How could I say no? I love these people." The student organized the event which was a potluck held at Schreier's home on August 10, 2012.

Cindy Klein, the JFS Development Associate, felt it was important to see the impact of JFS programs first hand. She writes the grants and courts the donors, and it is much more meaningful to see the see the programs in action and get to speak directly with the clients. It is then easier to explain a program or express the outcomes in writing. She used the opportunity of the reunion to interview the former clients about their experiences over the years.

Nina and her husband Dmitry arrived in the U.S. in the summer of 2001 with their teenage sons, Peter and Yuri. "I was worried, because my parents couldn't come with us. I cried all the time with worry. But JFS was my family, and helped calm me and helped me bring my parents over two years later. I am an accountant, and I learned English with my sons and husband in Barbara's class. JFS Employment Services helped Dmitry get a job interview with Re-Cellular. I will never forget that Barbara made him practice his interview over and over and over. But my husband got the job, and is still working there—for 10 years." Nina and Dmitry's sons have both married young women originally from the Ukraine, and the older son, Peter, has a beautiful five-month-old baby.

Adriatic was a newspaper and television journalist in Albania who left with his family for political reasons. "I am working for eight years in a restaurant now. The work is steady, the money is good and I am happy." His former wife, Cozetta, who was also at the reunion said, "Once JFS helped me get my English, I got a job at WCC (Washtenaw Community College) in the nursing department, because I used to be a nurse. I finished my degree there and just graduated from Eastern Michigan with my bachelor's in health care administration. I'm looking for a job in that field, but until then, WCC is a great place to work."

Aleksandra arrived with her husband in the summer of 2001 also. "We came in July and then went to visit New York City and 9/11 happened. I was never so scared and confused. We had so little English, but after a week we rented a car and came home. We started English class at JFS. I was afraid to talk, but then my English got better and I am not scared now. Everybody in the class was like family. I love JFS! They even came to court and helped me with I traffic ticket I got back then. My husband got a job with JFS help. He is still there—he's an engineer with Consumer's Energy. JFS is a great place for people like us."

Tatiana said-"I don't work; I am retired. But I take art classes at the WCC. I like the classes because I can do something I am good at and because I hear good English in the class so I can speak better. I still want to do better."

Another woman, Galina, has been working in the Slavic Department at University of Michigan for the last eight years doing ordering. "I got the job with U of M because I worked on my English. And I am still there. I love it! JFS helped me a lot".

It was very moving to see the lasting friendships that had formed, and the depth of feeling that the students had for Barbara, for JFS, and for each other. To a person, everyone credited JFS as part of the reason for their success. But Barbara gave her former students credit as well. She said, "I think I learned more from them than they learned from me."

The State Department has eased security restrictions, and JFS has learned it will be resettling a great number of refugees over the next year. "Welcoming strangers is such a core tenet in Judaism," said Mira Sussman, JFS director of Resettlement Services. One of the fundamental points of the JFS vision is "*hachnasat orchim*": welcoming guests, and JFS's resettlement work embodies this.

Staff will be very busy helping these new U.S. residents find housing, learn to speak English, develop work skills and find jobs. JFS will provide them with food and clothing, and help them learn to function in our community. It couldn't be done without community support: donations of food, clothing, furniture and money; and volunteering as conversational partners, English tutors, assisting with job searches and job coaching.

To learn more about JFS's work with refugee resettlement, English as a second language and its citizenship program, plan on attending the JFS International Thanksgiving and Citizenship Fair at Cobblestone Farm on Sunday, November 18, from noon to 3 p.m. For additional information about JFS, call 769-0209 or go online: www.jfsannarbor.org. ■

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Jewish Family Services *Lives Transformed. Hopes Realized.*

SAVE THE DATE

International Thanksgiving and Citizenship Fair

Sunday, November 18, 2012

12:00 Noon to 3:00 p.m.
Cobblestone Farm
2871 Packard Rd.
Ann Arbor
Michigan 48104

Family-Friendly event; tours of the farm house will be available.

JFS 20th Anniversary is Sunday, April 21, 2013.

Mark your calendars!

We are Michigan Jews Moving Forward Voting to Re-elect President Obama

He shares our values, advancing policies that both strengthen the middle class at home and our alliances abroad.
Compare his record with Mitt Romney's promises.

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- **PROTECTING WOMEN'S RIGHTS**
- **CREATING JOBS FOR AMERICANS**
- **PROTECTING VOTERS' RIGHTS**
- **CREATING THE AFFORDABLE CARE ACT**
- **PROTECTING AGING AMERICANS**

Find Out How to Add Your Name: mijewsmovingforward2012@gmail.com

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Jewish Community Center offers wide range of adult classes and programs

Halye Aisner, special to the WJN

The Historical Roots of Modern Judaisms class with Todd Endelman

The Jewish Community Center of Greater Ann Arbor will offer a new three-week course from their Jewish Cultural Arts and Education Department. Todd Endelman will lead the class entitled The Historical Roots of Modern Judaisms on Monday, October 29, Thursday, November 1, and Monday, November 5, from 7–8:30 p.m. at the JCC.

Endelman's class will discuss the four varieties of Judaism dominate in Jewish life today: Reform, Conservative, Modern Orthodox, and Ultra-Orthodox. The differences among them are often so great as to suggest that they are not merely branches of one religion but distinct religions. This course will examine the historical roots of these four streams, beginning in the nineteenth century, when they first crystallized. The class will read documents from the period describing what each hoped to achieve and how each viewed the failures of its competitors.

Endelman is Professor Emeritus of History and Judaic Studies at the University of Michigan, where he taught for twenty-seven years. Prior to coming to Ann Arbor, he taught at Yeshiva University and Indiana University. He is a specialist in the social history of European Jewry and the history of Jews in Britain. His most recent book is *Broadening Jewish History: Toward a Social History of Ordinary Jews*.

The cost for the class is $100 for JCC members and Registration is required by October 22. Cost is $100 for members and $125 for non-members.

Meditation for Wellness

A three-session Meditation for Wellness class will take place on Thursday, October 18; Tuesday, October 23; and Tuesday, October 30. Classes will take place from 7–8:30 p.m. at the JCC.

Dr. Rita K. Benn, of the University of Michigan, will bring her experience and talents to this course offering. The goal of this series is to introduce participants to the science and practice of meditation techniques for promoting health and wellbeing. In the first session, participants will learn about the scientific research that supports the benefits of meditation for wellness, and experience some simple meditation practices. In the second and third sessions, participants will learn and practice additional mindful techniques and share their experiences with each other through facilitated discussion.

In order to maximize the experience and understanding of meditation and connection to wellbeing, it will be important that participants commit to practice techniques learned in class during the week. Handouts of readings, websites and resources will be provided to help participants deepen their meditation experience once this introductory series is over.

Dr. Rita Benn, PhD has been trained as developmental and clinical psychologist and is the director of the Faculty Scholar's Program in Integrative Healthcare at the University of Michigan. She has taught mind-body practices to students and professionals and facilitated many group-based workshops and interventions using mindfulness-based meditation practices in the community. Dr. Benn has also conducted research studies on meditation that have been published in academic journals. Dr. Benn received her PhD from University of Michigan and subsequently completed advanced training programs with many gifted teachers and healers, including Jon Kabat-Zinn, James Gordon, Rachel Naomi Remen and Brian Weiss.

The cost for this 3 series course is $80 for JCC members and $100 for non-members.

Ann Arbor Symphony Orchestra

The afternoon concert series will present members of the Ann Arbor Symphony Orchestra on Wednesday, October 3 at 1 p.m. at the JCC. Guests will enjoy the talents of Arie Lipsky, A2SO on cello, Aaron Berofsky and David Ormai on violin and Kathryn Votapek on viola.

Arie Lipsky

Refreshments will be served at 1 p.m. and the concert will begin at 1:30 p.m. Tickets are $8 and are available through Ann Arbor Symphony Orchestra or at the door.

Osher Lifelong Learning Institute

The JCC will host Osher Lifelong Learning Institute classes. Offerings in October include:

- Understanding the Generations, Wednesdays, October 10–31, 10–11:30 a.m.
- Investing in Retirement, Mondays, October 15–December 3, 1–2:30 p.m.
- A is for Aging, B is for Birthdays: Changing Attitudes Towards Aging, One Child at a Time, Tuesdays, October 23–November 6, 10–11:30 a.m.

Registration takes place through OLLI at www.olli-umich.org or 998-9351.

"The Silver Age of Yiddish Music"

"The Silver Age of Yiddish Music" will take place on Monday, October 15, from 7-8:30 p .m. This lively presentation of music and current information about Jewish music today will be led by Jack Zaientz, an Ann Arbor area research scientist who blogs about contemporary Jewish Music.

Zaientz says, "American Jewish music is exploding. Bands and labels and venues are multiplying. Rock, Hip Hop, Reggae, Punk, Klezmer, Sephardic, Choral, Jazz, Chassidic-Pop, Bible-gum, Beat Box, House, Socialist Yiddish Gothic, World Chamber / Art Music. A revolution is happening but we're scattered across a big nation with no common media to connect us .... except the net. Will it be enough? "

This program will introduce the audience to the many genres of Jewish music that is out there and it is hard to find. He will play the music and talk about the artists with great enthusiasm that always excites the listener

Zaientz is a blog master and musical *schadchen* of Teruah, a popular blog that charts contemporary Jewish music. Zaientz, an Ann Arbor area research scientist and a member of Temple Beth Emeth, is co-chair of the Detroit Jewish Community Center's Stephan Gottlieb Music Festival and instituted the festival's Jewish World Music Showcase and Progressive Jewish Music Showcase events. He has been interviewed as a Jewish music expert by Israeli National Radio and Canada's CFRC, been profiled in the *Detroit Jewish News* and in 2008 was ranked the 36th most influential Jewish "Twitterer" by the Jewish Telegraphy Agency. Zaientz has consulted on Jewish music for radio and television programs and has spoken to audiences across South East Michigan.

Registration is not required for this class. The cost is $5 for JCC members and $10 for non-members. For more information, contact Karen Freedland at karenfreedland@jccfed.org or 971-0990.

Tai Chi

A Tai Chi class through Washtenaw Community College (WCC). Classes will take place from 12:30–1:30 p.m. at the JCC on Wednesdays, beginning October 3. For eight weeks, instructor Karla Grosbeck of Good EnerChi Studio will bring her grace and wisdom of Tai Chi to the JCC. Grosbeck teaches traditional low impact Tai Chi moves that promote the flow of good energy through the body. Improve balance, health and memory with this effective class. Fees and registration details can be found on the WCC website.

Local Authors sought for book festival

The JCC invites local authors to participate in the 25th Annual Jewish Book Festival local authors' event, which will take place Sunday, November 11, at 9 a.m. Books must be written by a local Jewish author or have Jewish content. Deadline for submission is Friday, October 12.

Film Discussion Group with Russ Collins

The Film Discussion Group is led by the Michigan Theater's Executive Director, Russ Collins. The classes take place on Mondays, from 7-8:30 p.m. at the JCC. Class dates include October 22, November 19, and December 10. Dates for 2013 include January 14, February 18, March 11, April 8, May 13, and June 10.

Participants will engage in lively discussion not only of movie plots and characters, but also of the unique cinematic elements that send subtle messages to viewers. Films selected will include popular blockbusters, independent films, thought-provoking dramas, intense thrillers, and more.

Stretch and Kvetch Yoga

Stretch and Kvetch yoga class will be offered through November 1. The class takes place on Thursdays, from 6–7 p.m. at the JCC. Natalie Berry, staff instructor from A2 Yoga, understands the needs of our bodies as it ages. The class is geared to those who want to stretch and strengthen through yoga, and at the same time feel comfortable at your level. Pre-registration required. ■

For more information on JCC programs, contact Karen Freedland at karenfreedland@jccfed.org or 971-0990.

SPICE* of Life Programs

*Social, Physical, Intellectual, Cultural and Educational Programs for Adults

Jessica Webb, special to the WJN

Tuesdays

11 a.m.: Energy Exercise with Maria Faquhar. $4 per session. noon: Homemade Dairy Lunch Buffet. $3 per person. 1 p.m.: Mah-jongg, bridge and other card games, board games, Wii sports, and quilting and other craft projects.

Thursdays

10 a.m.: Energy Exercise with Maria Faquhar. $4 per session. 11 a.m.: Current Events with Heather Dombey. Enjoy a discussion of this week's news. Bring in items of interest for group discussion. Noon: Homemade Dairy Lunch Buffet. $3 per person. 1 p.m.: Thursday Special Events and Presentations (See below for details).

Special Events and Presentations

Thursday, October 4.

Noon: Join in for lunch with the students from the Ann Arbor Nahala Student Exchange.

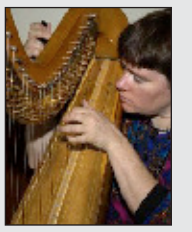
12:30 p.m.: Birthday celebration for all with October Birthdays. Bring family and friends for lunch and birthday cake.

1 p.m.: Presentation by Linda Grekin, former English, drama and creative writing teacher, will discuss the process of writing poetry and creating a picture with words.

Thursday, October 11

12:30 p.m.: A registered nurse from Care Response will provide free blood pressure checks.

1 p.m.: Ann Arbor local and musician, Laurel Federbush, will play a selection of music on her harp. Federbush's repertoire includes Classical, Celtic and Contemporary.



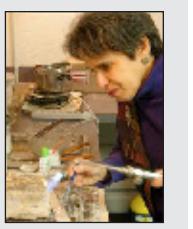
Laurel Federbush

Thursday, October 18

1 p.m.: Presentation by Eileen Freed, who will share her experiences and pictures from the 2012 London Olympics in her presentation entitled: What do Mia Hamm, the Freed Family and a Rubber Chicken Have in Common?

Thursday, October 25

1 p.m.: Presentation by Idelle Hammond-Sass, a local jewelry designer and Rec & Ed instructor, who will discuss the process of making jewelry and provide a demonstration.



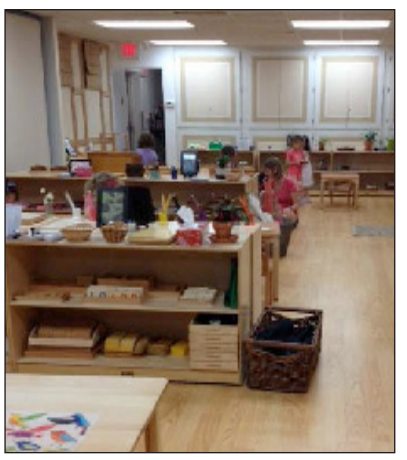
Idelle Hammond Sass

Genesis offers space for many

Soo Ji Minn, special to the WJN

When Angela Quintieri was ready to expand her Montessori preschool, the Ann Arbor Children's House, she thought she had found a suitable space in a church in downtown Ann Arbor. "It was last November 2011," recalls Quintieri, "and we wanted to double our enrollment from 12 to 24 children." She was about to sign the lease until the site failed the fire inspection. School was going to start again in the fall and Quintieri had to start her search from scratch. "We got a list from the Internet and spent the next 3 months calling every religious establishment in Ann Arbor. Most people didn't respond to messages. Some didn't want to share their space." Finally, she found Marvin Wagner, the administrator for Genesis of Ann Arbor. "He called us back immediately and was very accommodating, professional, and welcoming. He met with us to meet our needs and working with all the inspections was able to make reasonable accommodations." The Ann Arbor Children's House moved in mid-summer and started school right on schedule on September 4, in their new home at 2309 Packard Road.

Quintieri's new landlord, Genesis of Ann Arbor, is all about making accommodations. Formed in 1975, Genesis represents a special relationship between St. Clare of Assisi Episcopal Church and Temple Beth Emeth, a Reform Jewish Temple. Both congregations maintain their separate identities to worship and be fruitful in the ways that are unique to both understandings of the nature of God. Their actions stand as a symbol of the power of reason and love to overcome distrust and the prejudices of their separate histories. The facilities of Genesis are intended to serve the shared interests—as well as the special needs—of each congregation. Implicit in the shared use is the recognition of responsibilities to serve the broader Ann Arbor community, making available space for the community to use.



The Ann Arbor Children's House has a new home at 2309 Packard Street

The Sanctuary is used primarily for the religious observances of both congregations. It may be made available, with approval of the clergy, for community use, non-member weddings, or concerts. The room holds up to 450 people, but because of its semi-circular design, it is suitable for as few as 50 people. The Social Hall is an attractive, air-conditioned room that measures approximately 48 x 70 feet. It accommodates up to 210 people seated at round tables and 190 people seated when there is a dance floor. A wood parquet dance floor can be rented at an additional cost. The carpet is patterned in blue hues and the room is completely windowed on two sides, so there is plenty of natural light. There is a courtyard just outside the Social Hall that may be used in the warmer months. A small lobby leading to the restrooms and a large coatroom are located at the entrance to the Social Hall. The adjacent kitchen, installed in 1995, is fully equipped with the best commercial equipment. A smaller social hall and kitchen, as well as a variety of meeting rooms and classrooms also are available for rental. There is ample parking, both on the premises and overflow parking across the street.

The building is immediately noticeable to anyone who drives by—a large Star of David and cross stand side-by-side on the front lawn. Indeed, nearly everyone who comes inside feels immediately comfortable. "We are happy to be here, says Quintieri. "We are proud to be here—it's amazing that it's a shared religious space." And for at least the next three years, the Ann Arbor's Children's House will call Genesis their home. For rental information, contact Marvin Wagner, Genesis adminstrator, at 665-8883 or visit www.genesisa2.org. ■

National consultant Rae Ringel motivates community volunteers

Eileen Freed, special to the WJN

The Jewish Federation of Greater Ann Arbor kicked off its 2013 Annual Campaign September 10 with a launch program attended by over 40 community volunteers and Federation board members. The program was facilitated by Rae Ringel, a leadership trainer and former director of Professional and Volunteer Development at United Jewish Communities. Participants donned hard hats, and, after constructing their meals from the offerings donated by Simply Scrumptious Catering, focused on how to "Build Jewish Community Together."

Rae Ringel

"Solicitation" is a sacred Jewish act

Rather than narrowing in on campaign and solicitation techniques, Ringel asked the group to reconsider the work of fundraising and the annual campaign as a "powerful vehicle for community engagement." She said that the basis for the Federation model is the once-esteemed and honored position of the "*gabbai tzedakah*" who would travel from shtetl to shtetl collecting a Jewish "tax" that was placed in a *kuppah* (literally, the money would be put in an iron pot) to be distributed to individuals, families and institutions in need.

Instead of feeling apologetic when asking others to give, said Ringel, volunteers should view asking for a campaign pledge as giving fellow community members an opportunity to do a mitzvah—to become partners in sustaining and building a vibrant Jewish community. "What I loved about Rae's presentation is how she changed the act of asking someone for money from an uncomfortable chore to an act of righteousness," said David Shtulman, executive director of the Federation.

The "power and beauty" of the annual campaign

"Although some think it a bit old fashioned, there is power and beauty in the concept of the unrestricted annual campaign," said Ringel. "It gives the community the flexibility to change direction when needed, and it serves to meet the needs of the whole community, locally and internationally."

Shtulman was taken with Ringel's notion that, just as lighting Shabbat candles, sharing holiday meals, and participating in tikkun olam (social justice) are all ways of expressing Jewish values, so too is participating in the annual campaign. "If Jewish community is important to us we need to understand that supporting it is something we must gladly do for ourselves, not a burden imposed on us by others," he said. "Rae helped to make that clear."

As a long-time campaign volunteer and former Federation board member, Jerry Lax has been to many campaign kick-off training programs. "We've had several motivational speakers in past years, but none who displayed more energy or creativity than Rae," he said. "Her emphasis on discovering the major interests and goals of prospective donors should serve us well, as should the realization that if campaign participation and contribution do not increase, the community cannot achieve its expanding list of worthy program objectives." He continued, "Rae usefully quoted Will Rogers: 'It doesn't matter if you're on the right track—you'll still get run over if you don't keep moving.'"

Community leadership development

The Federation offered a second session with Ringel, a globally recognized innovator in the field of not-for-profit fundraising and board development, to professional and lay leaders from across the Jewish community. Thirty representatives from ten organizations gathered on September 11 to discuss the unique nature of the lay professional partnership in the Jewish community.

Ringel emphasized that it is the role of board members and other volunteers to be organizational ambassadors with a responsibility to support and promote the missions of their agencies. In addition to creating clear expectations, roles and responsibilities, Ringel encouraged board chairs and executive directors to check in with volunteers regularly to ensure they are "having a great experience" while serving the organization. Tilly Shames, executive director of University of Michigan Hillel said, "Rae helped us recognize how much more effective, more efficient, and more fun our boards will be when we add this kind of value to their experience as lay leaders."

Ringel shared a tool for creating a *brit kodesh* (sacred covenant or partnership) to guide the lay/professional relationship. Aura Ahuvia, student rabbi of the Ann Arbor Reconstructionist Havurah was impressed with the idea that sacred partnership ought to underlie Jewish organizations. "The notion that 'we are strengthened and uplifted when... we believe that we are made better by our partner's successes' is not just a good principle for boards, staff and members, but also for religious communities," said Ahuvia.

Hadar Dohn, Hebrew Day School's new Head of School, appreciated the opportunity to learn with several of her board members. "I thought that her presentation was terrific," said Dohn. "It helped me to affirm that HDS has a very functioning board, one that understands its role clearly. My 'take away' was the comment that she made about always going back to the product—ending every board meeting with an inspirational little story to remind everyone of why we are here to begin with!"

Building Jewish community together

Federation President Laurie Barnett attended at both programs. "In both sessions," she said, "Rae set just the right balance of inspiration and tactics. She encouraged us to be in touch with and communicate our passion for Jewish community in all that we do. And she applauded us for embracing our mission of fundraising this year—that this is the year to regain our momentum and bring up the campaign."

"We are so pleased to have been able to bring Rae to Ann Arbor to motivate and educate our volunteers and to provide meaningful leadership development to our local organizations," said Mimi Weisberg, Federation campaign director. "It is important to be reminded, from time to time, that the work of community building is sacred and meaningful. Our campaign volunteers are our ambassadors, enablers, connectors and matchmakers," Weisberg continued. "They do this important work because they want to continue and grow the exceptional programming and services offered by the Federation and its partner agencies here in Ann Arbor and around the world. We are grateful for their noble and honorable service on behalf of our community." ■

From left: Phyllis Herzig, Steve Gerber, Joyce Gerber, Ed Goldman and Jerry Lax

Beth Israel Congregation programming

Elliot Sorkin, special to the WJN

Tradition and Change: How Our Movement's Rabbis Interpret Jewish Law

Thursday evenings, following the 7:30 minyan, beginning October 4.

The decisions on Jewish law in Conservative Judaism are made through the process of *teshuvot* (answers to questions) produced by the Rabbinical Assembly in the United States and in Israel. These texts provide a fascinating insight into questions of Jewish traditions, values and principles. In this eight-week course, students will study several of the *teshuvot* and discuss their meaning for their own lives.

Rabbi Robert Dobrusin will facilitate this course that includes questions such as: Are we obligated to register as potential organ donors? Is Israel permitted to trade land for peace? Are tattoos and body piercing permitted according to Jewish law? Do you have to be in the room to be counted in a minyan or can you join a minyan virtually? These and other relevant questions will be studied and discussed.

The "Other" in Jewish Tradition: Challenges and Opportunities

Tuesday evenings, beginning October 15, 8 p.m.

Following on the success of last year's Engaging Israel Program, Beth Israel will offer another series from the Shalom Hartman Institute. This course explores the way "others"—women, minorities, non-Jews—have been treated and mistreated in Jewish texts and tradition. For most of history, Jews were the outsiders in every society in which they lived. Today, the question of Jewish relations with others has been transformed in light of the power and influence Jews enjoy in Israel and in the Diaspora. Moreover, contemporary mores and beliefs challenge the boundaries that conventionally separated insiders and outsiders in Jewish communities. We now face the challenge of creating an ethic of membership that simultaneously acknowledges the importance of communal strength and also the unique Jewish sensitivity to the rights and needs of those who are outside of our community.

This course will be facilitated by Rabbi Blumenthal, with lectures by renowned scholars with text study and discussions. Contact Mary at 665-9897 or rabbisoffice@bethisrael-aa.org to express your interest in this learning opportunity and request the registration form. There is a charge for this series.

Lunch and Learn

October 10, 17, 24 and 31, noon – 1:15 p.m.

Rabbi Dobrusin and Rabbi Blumenthal offer a wide range of exciting topics throughout the year, and lively discussion is encouraged. These sessions take in the Garfunkel Schteingart Activity Center (2010 building). Participants are asked to bring a dairy lunch. Drinks and desserts are provided.

Simchat Torah and the International Shul of Pancakes

On Monday, October 8, at 6 p.m., there will be a Congregation Erev Simchat Torah Dinner with new members invited at no charge. The meal includes a salmon dinner (vegetarian entrée available) with fish sticks available for children. The cost is $13 for adults, $5 for children aged 4 to 10 years old; children 3 years old and younger are free. Payment in full confirms the reservation. This is followed at 7 p.m. by a Simchat Torah Maariv Service with family friendly Torah processionals and snacks.

For the eighth year in a row, on Tuesday, October 9, after the Simchat Torah Shaharit and Hallel services which start at 8:30 a.m., there will be a free Pancake Breakfast in the Social Hall from 9:30–10:30 a.m. for congregants and visitors, followed by the Hakafot, the Torah processionals, and the rest of the service.

Shabbat Limmud

Saturdays, October 13, October 27. 9–9:45 a.m.

Adults are invited for Torah study over coffee and cake. The discussions, led by Rabbi Dobrusin or Rabbi Blumenthal, are informal, lively and participatory. The study begins with traditional texts and participants add their own thoughts on the Torah or Haftarah portion of the week.

Pizza in the Hut (the Sukkah)

Wednesday, October 3, 6 p.m.

This event is geared to families with children in elementary school, and honors the principle of eating meals in the Sukkah. RSVP by September 28. $7 per person.

Sukkot and Shmini Atzeret Services

Morning Sukkot services will be held on Monday, October 1, and Tuesday, October 2, 9:30 a.m.–noon. As part of the congregation's celebration of Sukkot, there will be a kiddush luncheon in the Sukkah on the first day of Sukkot, and a kiddush in the Sukkah on the second day. The lulav and etrog are used in the ancient ceremony of the lulav and etrog processions, as well as during the Hallel Service on both those days.

On the following Monday morning, October 8, there will be a Shmini Atzeret morning service at 9:30 a.m.

Thirsty Third Thursday

Thursday, October 18, after the 7:30 p.m. minyan

Men's Club offers this once monthly event after the evening service, enjoying coffee and snacks at a local establishment, while discussing the weekly parasha (Torah portion) or other topics of Jewish interest. For more information, or to suggest topics of interest please contact Shelley Aronson at firstriver14@gmail.com. No reservations are required.

Friday Night Lights and Gan/Alef Torah Consecration

October 26, 6 p.m. Kabbalat Shabbat Service, 7 p.m. Dinner

This is a family-friendly Kabbalat Shabbat service, including the consecration of kindergarten and first grade Beth Israel Religious School as well as Hebrew Day School students. The cost for the dairy dinner is $7 per person, with no charge for children ages 3 and under. Registration and payment is due by Monday, October 22.

Baby Shabbat

Saturday October 12, 9:30 a.m.

Babies born over the past year are officially welcomed to the congregation during this special ceremony during the Shabbat morning Service. The ceremony takes place around 11:30 a.m. The weekly parasha (reading from the Hebrew Bible) is from the first chapters of the book of Genesis. Babies are also presented with T-shirts marking the date of their future Bar/Bat Mitzvah year, followed by a special kiddush for everyone present, with the name of each baby decorated on the cakes.

continued on page 10

This month at Temple Beth Emeth

Rabbi Lisa Delson, special to the WJN

Visiting scholar Rabbi Ralph Mecklenburger

Tuesday, October 2, 7:30 p.m.

Rabbi Ralph Mecklenburger was Temple Beth Emeth's rabbi from 1975–1983, and currently serves Beth El Congregation in Fort Worth. His recently published book, *Our Religious Brains: What Cognitive Science Reveals about Belief, Morality, Community, and Our Relationship With God*, examines the implications of cognitive study on theology. What is free will? How does one appreciate the meaning of life? How does religious experience play out in the brain? Please join Rabbi Mecklenburger as he discusses these topics and others in his book, which is available through all major booksellers. The Temple office has five copies available for loan (665-4744). Contact Cantor Rose for more information: cantorannie@gmail.com.

If you cannot attend this session, Cantor Rose is still holding her Thursday afternoon class on October 4 at noon.

Weekly musical meditations

Wednesday, October 3, 10, 17, 24, 31; 6:15–7:15 p.m.

Cantor Annie Rose collaborates with John Goodell, St. Clare's music director, in musical meditations in the sanctuary. Drop by on the way home from work, on the way to a meeting, or other evening activity. Take time for meditation, personal prayer, or thought accompanied by music.

TNT Sushi in the Sukkah

Saturday, October 6, 7 p.m. at the home of Rabbi Lisa Delson and Brent Pliskow

What does Japanese culture and Sukkot have to do with one another? Probably not a lot, but the sushi tastes good. Join Rabbi Delson and Brent for this fun evening with others in their twenties and thirties, singles and couples are welcome. $10 includes "kosher-style" sushi and Asian-inspired appetizers, BYO drinks (alcoholic or not). To RSVP contact Rabbi Delson at ldelson@templebethemeth.org or register on the website www.templebethemeth.org.

Spirituality Book Club

Thursday, October 4; Noon–1 p.m.

This lunchtime session of the book club focuses on *Our Religious Brains: What Cognitive Science Reveals about Belief, Mortality, Community, and our Relationship with God*, by Rabbi Ralph Mecklenburger. Contact Annie Rose for further details at cantorannie@gmail.com.

Adult Bínai Mitzvah Class

Sunday, October 14, 21, 28

If you did not have the opportunity to celebrate your bar/bat mitzvah when you were 13, now might be the time for you to embark on this journey. Cantor Rose and Rabbi Levy each will teach four class sessions. Once classes have concluded in late fall, participants will continue with individual, paired or group b'nai mitzvah study. For further information, contact Cantor Rose, cantorannie@gmail.com.

Trop Class with Cantor Rose

Monday, October 15, 22, 29 ; Noon–1 p.m.

Cantor Rose leads class members through the trop (cantillation) of the weekly Torah portion, discussing the implications of the trop on the text. Class members are not required to know trop; materials are provided to explain the system as we go through the year. The Torah discussion is completely participatory. All insights are welcome. For further information, contact Cantor Rose, cantorannie@gmail.com.

Jewish Hikers of Michigan

Sunday, October 21, 1–3 p.m.

This mouth the hike will be in Barton Park. The hikes last between 1 ½ – 2 hours and are not physically demanding. No pets please. For more information or to be added

continued on next page

Beit Café: Adult Education Night

For the third year in a row Temple Beth Emeth will be offering Beit Café: Adult Education Nights. Members of TBE and the Ann Arbor community will teach about issues related to being Jewish in the modern world. Come and choose from two offerings on October 22, at 7 p.m. and two offerings at 8 p.m. As always, there will be coffee and tea, a special dessert and a chance to connect with others in between the two sessions.

This month TBE presents:

- **Eating for a Healthy World presented by Interfaith Council on Peace and Justice, 7 p.m.**
  The session will focus on the following areas: eating local and with the seasons, choosing whole and organic food, reducing meat and dairy, and decreasing packaging and food waste
- **I want to pray but I don't know where to start with Cantor Annie Rose, 7 p.m.**
- **An Evening of Chant with Linda Greene, 8 p.m.**
  Join Linda Greene in a chant circle based on the work of Rabbi Shefa Gold. Chanting contains elements of study, prayer, singing, and meditation.
- **The Jews of Turkey and their Synagogues (400 BCE– early 20th century) with Shelley Perlove, 8 p.m.**
  Dr. Shelley Perlove, professor emerita of Art History, presents a richly illustrated history of the Jews of Asia Minor, with special emphasis on the monumental synagogue of the sixth century C.E. of ancient Sardis in present-day Turkey, as well as the extraordinary late 19th century synagogues.
  These Jewish communities, separated by hundreds of years, benefitted from religious toleration and political independence. The synagogue at Sardis, in scale and location, evokes a high level of confidence, while those in Istanbul incorporate architectural elements symbolic of their history of freedom within the Ottoman Empire.

Save the following dates for Temple Beth Emeth's upcoming Beit Cafes: December 17 and February 25.

The mitzvot of Sukkot

Rabbi Aharon Goldstein, special to the WJN

During the holiday of Sukkot we find there are many mitzvahs. One of the mitzvahs is the mitzvah of dwelling in the sukkah. Even though it's only one of the mitzvahs, nevertheless the holiday is called Sukkot (because of the mitzvah of sitting in the sukkah) and not for the other mitzvahs of the holiday. For example, even though we wave the four kinds, we don't call it the holiday of the four kinds. So why do the Torah and the rabbis name this holiday after the mitzvah of dwelling in the sukkah and not after the other mitzvahs we do during this holiday?

Rabbi Aharon Goldstein

One of the explanations that the rabbis give is that there is something unique in the mitzvah of sitting in the sukkah as opposed to the other mitzvahs—especially the mitzvah of the four kinds. The first quality in which we see that the mitzvah of sukkah is superior to the other mitzvahs is that the mitzvah of sukkah begins at the moment the holiday begins. As we know, the Jewish day does not begin in the morning but rather at sunset. For example, this year Sukkot will begin at sunset Sunday, September 30. As soon as the holiday commences we are obligated to sit in the sukkah. This is different from the mitzvah of the taking of the four kinds that begins the next morning because the mitzvah is only performed during the daylight hours. Therefore, we have to wait the entire night, until the sun rises, to perform the mitzvah of the four kinds. There's a famous story of Rabbi Levi of Barditchev who would be so excited to do the mitzvah of the four kinds that he wouldn't sleep the first night of Sukkot. He stayed awake all night in order that he could watch the sun rise so he could perform the mitzvah at the first possible moment. This is the advantage of the mitzvah of sitting in the sukkah over the mitzvah of the four kinds—we have about 12 hours to wait before we can make a bracha on the lulav versus fulfilling the mitzvah of dwelling in the sukkah immediately upon the setting of the sun.

The second advantage of the mitzvah of sitting in the sukkah versus the four kinds is that we only perform the mitzvah of the four kinds once per day. We pick them up, say the blessing, perform the motions and we're finished with the mitzvah for the day. Yes, we can wave them during Hallel service but the mitzvah is only once per day - as opposed to sitting in the sukkah, which is available 24/7 during the holiday.

The third advantage of the mitzvah of sitting in the sukkah versus the four kinds we dwell in the sukkah. That means we should do all of our activities in the sukkah—in the daylight hours as well as the nighttime hours. The Torah doesn't say we should "enter" the sukkah or "observe" the sukkah, it says "you shall sit in the sukkah". The Rabbis tell us that "sit" is interpreted as "dwell". That means it is our house during the holiday—our base of operations and the place to which we return from our travels - the place in which we do all of our usual activities.

The fourth advantage of the aspect of dwelling in the sukkah versus the other mitzvas, is that the other mitzvas are associated with a specific activity. For example, when we perform the mitzvah of the four kinds, we are doing a specific activity—making a blessing on the four species while using particular limbs of our body - that is our hands. We can't perform the mitzvah with any other part of our body–only with our hands can we perform the mitzvah. This is different than the mitzvah of dwelling in the sukkah in that, in this mitzvah, there is no particular part of the body associated with it nor is there any particular activity associated with it. Being in the sukkah encircles the entire body, no specific limb and no specific activity fulfills the mitzvah—just being there, going about your normal business, is all that is required.

The Fifth advantage of the aspect of dwelling in the sukkah versus the other mitzvas, our rabbis tell us—that a person without a house is considered incomplete. An interesting point is; not only is the person surrounded by the sukkah while in the sukkah, but, during the holiday, even if they have to go out of the sukkah (to pray, or to purchase food, etc.) it is considered as if they are still surrounded by the influence of the sukkah. This goes back to the idea of being a complete person by having a house. During Sukkot, the sukkah is our house—so we are complete by having a sukkah. Just like a homeowner can go out of their house for a variety of reasons and still say that they are homeowners and have a home that they live in even when they are not physically in their house, the same applies to the sukkah owner—even when away from the sukkah, we can say that we have a sukkah and are associated with its benefits even when not physically inside its walls.

During the seven days in the sukkah, we do all of our mundane activities there—not just prayers and other mitzvot of the holiday—our everyday activities all become mitzvahs

So these are the advantages of the mitzvah of the sukkah over the other mitzvahs of the holiday—especially in relation to the four species. This is why the holiday is called Sukkot —since the advantages of the sukkah are so much greater than the other mitzvahs. Now what kind of lesson do we learn from this? We know that the month of Tishrei is not just an ordinary month of the year—but it is a month that has implications for the rest of the year. everything that happens during the month of Tishrei—which includes: Rosh HaShanah, Yom Kippur, Sukkot, etc., gives us strength and inspiration in our service to Hashem not only for Tishrei, but is extended throughout the year. Every particular mitzvah that we do during the month of Tishrei gives us strength and inspiration and direction for the remainder of the year.

We learn something from the Shofar, we learn something from Yom Kippur, so what else do we learn from Sukkot? Sukkot gives us the direction and inspiration and strength so that we should have the ability to fulfill the quote from Proverbs that says, "One should know Hashem in all of his ways." This means that what is demanded from a Jew is not only to serve Hashem when we are praying or studying Torah, but even when doing personal, mundane activities. These as well should be done for the sake of Hashem. In other words, include Hashem in everything that you do. This is what the sukkah teaches us. During the seven days in the sukkah, we do all of our mundane activities there—not just prayers and other mitzvot of the holiday—our everyday activities all become mitzvahs. They become mitzvahs by virtue of our being in the sukkah. This is no contradiction. We can do our mundane activities and serve Hashem all at once while in the sukkah. From this we can learn that throughout the rest of the year we can also intertwine our mundane activities as part of our service to Hashem. The sukkah and the holiday of Sukkot teaches us this and also gives us the strength to carry it out during the rest of the year—thus creating mitzvahs out of otherwise mundane activities.

Further, the Talmud tells us about the mitzvah of sukkah- that it's called a mitzvah kallah—an easy mitzvah. Why is it considered easy? When we resolve during Sukkot that the lesson we will take from the holiday is, that throughout the year, whatever we should be doing, we will be serving Hashem. In other words, all that we do is in the service of Hashem—and nothing should prevent us from fulfilling Hashem's will. Once we make that resolution, Hashem gives us the strength to make it easy for us so that even when we are tending to our physical, mundane needs we will be able to turn it into a dwelling place for Hashem. Hashem will make it easy for us to do this for Him. Indeed, this is the purpose of our existence—to make the world a dwelling place for Hashem. When we do our part, Hashem does His part by giving us blessings, strength, health, wealth, children and everything in the best way possible. ■

TBE, continued from previous page

to Jewish Hikers of Michigan's email list, contact Eli Avny, 883-9522 or jewish.hikers@gmail.com.

Families with Young Children (FYC):

Shabbat Service times Every Shabbat!

Tot (0–5 years old) Shabbat Services led by Rabbi Levy and Cantor Annie Rose, 5:30 p.m.

Dinner for Tot Shabbat and Sukkot Shalom, 6 p.m.

Shira (Song Session), 6:30 p.m.

Sukkot Shalom (6–10 years old) Shabbat Services lead by Rabbi Delson and Cantor Annie Rose, 6:30 p.m.

Popsicle Oneg, 7 p.m.

Dinner is $5 per person but it is on us if you are joining us for the first time!

Food for Thought: A Jewish Food Book Club with Rabbi Delson

Wednesday, October 10, 6–7:15 p.m.in Rabbi Lisa Delson's office

Join Rabbi Delson and Robin Little on the second Wednesday of every month for a book club all about food. Each month a new book related to food and Judaism will be read, from Jewish authors to ideas of kashrut and Jewish family food traditions, ethical eating, health and wellness, and holiday celebrations. At the first meeting on October 10, a couple of articles from *The Sacred Table: Creating a Food Ethic* will be read. This book is an anthology of articles by rabbis and scholars intrigued by the issues surrounding Judaism and food. A reading list for the year will be delevoped, so bring books and/or ideas. Some of the books on the list so far are *The Omnivore's Dilemma* by Michael Pollan, *Miriam's Kitchen* by Elizabeth Ehrlich, and *The Book of Food: An Odyssey from Samarkand to New York* by Claudia Roden.

The meeting will begin at 6 p.m. but come at 5:30 p.m. and bring dinner for a time of schmoozing.

If one is interested in coming to the first meeting (or cannot come on October 10 but would like to participate), contact Rabbi Delson at ldelson@templebethemeth.org and she will send a few articles for the first meeting.

Women's Torah Study

Mondays, October 1 and 15, 7– 8:30 p.m.

Twice each month a gathering takes place in the Adult Lounge for an engaging study session covering the Torah portions of the two weeks ahead. All women are invited to join Temple Beth Emeth for every session or on a drop-in basis. The award-winning volume The Torah: A Women's Torah Commentary is used as the central text, with other sources also used in the study. Some members have been studying Torah for years; others are just beginning to explore. Cantor Rose sends study materials to everyone in the group before the study sessions. To join the group and receive materials, email her at cantorannie@gmail.com.

Men's Torah Study

Wednesdays, October 10 and 24; 7:30 p.m.

Those who are a part of Men's Torah Study have found it to be stimulating, an opportunity for growth, and fun. The sessions are lay-led and generally last until 8:30 p.m. or a bit thereafter if the discussion is at a point where no one wants it to end. The sounds coming from the room include earnest voices in deep discussion and the happy noise of laughter. New members are always welcome. The delicious refreshments that are a part of every session are always in sufficient quantity to provide for men coming for the first time. Contact Roger Stutesman at rgstutesman@sbcglobal.net or at 327-9215 with questions about Men's Torah Study. Remember the words of John Donne (late 16, early 17 century poet), "And therefore never send to know for whom the bell tolls; it calls thee to Men's Torah Study."

Shabbat in the Park

Shabbat in the Park, sponsored by the Jewish Federation of Greater Ann Arbor, was held on Friday, August 31. Close to 200 people gathered to celebrate Shabbat with a picnic at the Jewish Community Center of Greater Ann Arbor.

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1. Chava Kopelman with her granddaughter and son-in-law
2. Rabbi Sara Adler and her daughters
3. Debra Chopp with her son
4. Ira Horowitz and Rabbi Kim Blumenthal with their son Andrew
5. Laurie Gendron with her parents
6. Four young friends
7. Nancy Margolis with her son, Larry, his wife Haley, and daughter Hannah
8. (l. to r.) Phil Margolis, Malcolm Cohen, David Shtulman and Judy Cohen
9. Kids and adults all enjoyed a fun evening
10. Caterer Lori Shepard served dinner
11. Everyone enjoyed the delicious picnic prepared by Simply Scrumptious Catering

PHOTOGRAPHS BY SUSAN AYER

"Soup in the Sukkah" is October Jewish Women's Circle event

Mae E. Sander, special to the WJN

Shorter days, cooler evenings, a wide variety of fall vegetables, and a week of meals in the Sukkah – these are all good reasons to enjoy soup. Accordingly, "Soup in the Sukkah," the Jewish Women's Circle event October 3, will take place in the sukkah in Esther Goldstein's back yard (weather permitting; otherwise indoors). The focus will be on cooking and eating soup and also on the relevance of Sukkot, the holiday of unity.

"I'll share my favorite 'magical' soup recipe," Goldstein, Jewish Women's Circle organizer, has promised. "This vegetarian soup is never quite the same twice, and it improves every time it's reheated. I make this soup for each of my grandchildren's birthdays. I freeze batches to serve at lunches or dinners at home, or give to friends when they need it. I really enjoy soups, especially this one – soup warms the soul and soothes us when we eat it."

Goldstein explains that soup is a perfect dish for Sukkot, which celebrates unity, because eating a hot soup together can unify a group of people. The women at the meeting will learn more about the meaning of Sukkot while eating this soup together in the sukkah. Attendees are encouraged to bring favorite soup recipes with them to share, or to be ready to describe their own techniques for soup making.

The Jewish Women's Circle provides an opportunity for Jewish women to meet new friends, socialize, and learn about a variety of issues. It is open to all, no affiliation necessary. "Soup in the Sukkah" will take place October 3, at 7 p.m. Donation requested: $10. Spaces are limited. To sign up for this meeting and to receive future invitations from the Jewish Women's Circle, send email to esther@jewmich.com.

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Tot Shabbat

Saturday, October 13, October 24, 11:15 a.m.

Tot Shabbat is a Saturday morning program/service for parents and their children 2–5 years old which includes songs, stories, and prayers. This program will be run this month by Peretz Hirshbein on the 2nd Saturday of the month, and Jessica Kander on the fourth Saturday of the month. It includes the mysterious "Shabbat Box," Torah processions with stuffed Torah toys, and a Kiddush for tots. Preschool sized tables are set up for the regular Kiddush so that families may easily attend with their children following Tot Shabbat. There is no charge for this monthly program.

Mini Minyan (Kindergarten–2nd grade)

Saturday, October 13, 11 a.m.

At Mini Minyan, kids celebrate Shabbat with the songs and stories they loved from Tot Shabbat while also learning prayers and discovering more about Shabbat and other holidays through discussions, games, and activities. Mini Minyan meets the second Saturday of the month throughout the school year.

Kehillat Shabbat

Saturday, October 13, 11a.m.

Kehillat Shabbat is an interactive service for older elementary students. The children help to lead the prayers and enjoy games and discussions on themes relating to the Torah portion or other aspects of Jewish life. Kehillat Shabbat meets the second Saturday of the month throughout the school year.

All of Beth Israelís events, educational offerings, and recreational programs are open to the general community. If you would like further information, call 665-9897 or visit www.bethisrael-aa.org, or Beth Israelís facebook page.

Down on America's next big etrog farm

By Chavie Lieber

(JTA)—Matt Bycer is like any other 33-year-old attorney who wakes up at the crack of dawn to exercise.

Except that rather than sweating to a P90X regimen, Bycer, in a T-shirt, shorts and cowboy hat, lugs 170 buckets of water across his backyard in Scottsdale, Ariz., to water his etrog farm.

The Phoenix native has been nurturing his citron project since he first started collecting etrogs in 2007. With a 60 percent survival rate for each etrog tree he plants, Bycer is optimistic that he'll be up for production in five years and able to sell the valuable fruit to Jews across America.

The etrog (also pronounced esrog) is one of four plant species that Jews are enjoined to pick up and shake daily during the weeklong holiday of Sukkot, which this year begins on the eve of September 30.

"I'm a patent lawyer by day and farmer by dawn," he said. "It's a lot of work to run this esrog farm, and a lot of people laugh at me and think its kooky, but I have a huge backyard and I like working outside. I'm really dedicated to this."

Bycer started his etrog farm after discovering there was a need for U.S.-grown etrogs—particulary every seventh year during the "shmitah" sabbatical, when the Torah's command that the land of Israel lie fallow handicaps Israeli etrog farmers. The last time such a shmitah year occurred, in 2007, many observant Jews were forced to rely on a rabbinic loophole to procure Israeli etrogs because of an insufficient supply from the Diaspora.

Etrogs retail from a few dollars to several hundred dollars, with most in the $20 to $50 range, or sold as part of a set along with the three other Sukkot species: lulavs (palm fronds), hadassim (myrtle branches) and aravot (willow branches).

The only large-scale etrog supplier in the United States currently is a Presbyterian farmer from northeast California named John Kirkpatrick, who was profiled in a Tablet magazine article last year.

Bycer says he is aware that many who have tried have failed to grow etrogs, including friends of his in Florida and Texas who found the climate was too humid. The fruits need a dry and sunny climate, which is why most of them are grown in Israel. Southern Europe, especially Italy, also is a major source for etrogs.

With Arizona practically as dry as Israel's Negev Desert, the Copper State appears to be an optimal place to grow American etrogs.

What started as a hobby has become Bycer's part-time job. He estimates that he puts in at least 15 hours a week and nearly $10,000 every year. His methods for etrog care come from reading material from the horticulture departments of the University of Arizona and University of Florida.

His first attempt at etrog farming ended in failure, when he rented a 2,700-foot house and kept the etrogs indoors, surrounding them with florescent lights and tinfoil-covered walls.

"The whole thing was a disaster because I had no idea what I was doing. There were bugs everywhere, the plants were too wet and everything just died," he said, laughing. "But part of being a citrus farmer is catching on as you go, so I learned I had to let the plants dry out in between watering them."

Bycer started again and now has nearly 200 healthy trees. With each tree capable of producing up to 40 fruits, he hopes his sales soon will number in the thousands.

After marrying in 2010, he moved the plants outside to a makeshift greenhouse with walls covered in foil. Bycer inspects them on a daily basis.

To keep his crop organic, Bycer uses chemical-free pesticide alternatives such as fish oil soap or nicotine-based insecticides. He plants the etrog seeds in small pots right after Sukkot and incubates them inside, then moves the plants outside once they start sprouting six months later.

"The community here has been so supportive," he said. "Everyone donates their etrog to me after Sukkot so I can plant their seeds."

Etrogs grow best in 95-degree temperature; Arizona highs can soar well into the triple digits. So Bycer shields his etrogs with a shade structure and special cloth, and he constantly sprays them with specialized water. When winter sets in and the temperatures drop to near freezing, Bycer wraps the plants in Christmas lights to keep them warm.

"I really have to spend a lot of time being on top of them," he said. "All it takes is one day of bad weather, even if it's a drop too cold or the sun hits a tree too long, and the whole plant can die. And all it takes is one spider mite to eat the plant and it's done."

And, of course, because Jews cannot agree on which etrog variety is optimal, Bycer has planted an array of specimens: Moroccan etrog, which has an hourglass-like strip around the middle; Chazon Ish or Balady etrogs, which are covered in bumps and are very popular; Yanover or Diamente etrogs, which are greener and smoother; and Yemenite etrogs, which are significantly larger than average.

Once the trees begin to produce fruit, Bycer hopes to supply underserved communities throughout the United States that don't have easy access to etrogs. Bycer says his wife, Elly, encourages his etrog venture, although she'd prefer he'd spend less time outdoors and more time helping with their 6-month-old daughter, Nava.

"Never mind that I smell like fish oil from inspecting the leaves so much," Bycer said, "my wife tells me she knows it makes me happy because I'm always smiling when I'm out there." ■

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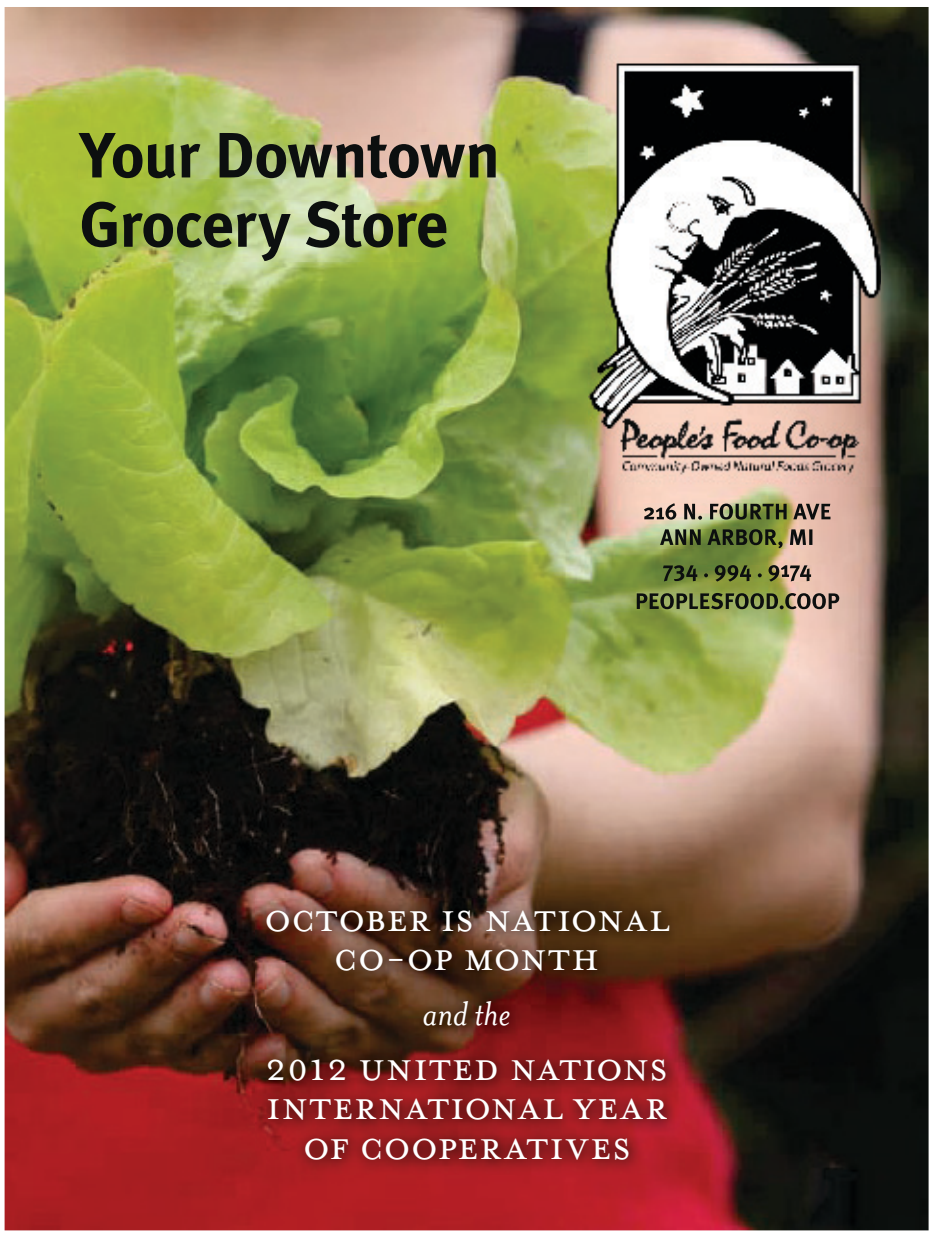

How to read a school

Hadar Dohn, special to the WJN

Moving one's knowledge of a school from theory to practice takes time. Like learning to read, it requires a variety of tools. Good readers get clues from the title, the table of contents, the illustrations, language, and style of the author. "Good readers," I heard first grade teacher Ellie Grudzien say, "can 'read' the book through pictures, words, or by retelling the story." When I am trying to "read" a school, I get my clues from all the components of the school: the children, the teachers and staff, the parents, and the board. I find that using the first grade's approach to reading helps me to define the wider perspective of Hebrew Day School: there is more than meets the eye and there is a culture of the school that is intertwined with the learning that takes place. These past weeks brought me a wealth of moments to observe and engage with my new community. Most notably, the vibrant and happy sounds in the hallways affirmed my sense of belonging in the school.

The excitement is palpable as an HDS second grader explores plants and vegetables with his class

An HDS kindergartener is paired up with her fifth grade reading buddy

Let's begin with the prologue to HDS. This summer, I invited teachers to meet with me prior to the start of school, and those who were in town took me up on the offer. One even Skyped from Israel. This gave me perspective and understanding of the community of teachers. Additionally, a dedicated group of teachers met to explore two professional development opportunities. Many attended the Elementary Mathematics Laboratory at the University of Michigan's Teaching Works. We observed Debra Ball, a master teacher and dean of the School of Education at the university, and were able to debrief and discuss what we saw. And, when given a rare opportunity to attend an intimate gathering with Rushton Hurley, a renowned educational technology guru, several teachers jumped at the chance to meet him. Both workshops happened before teachers were contracted to return to work, and yet they chose to give up some of their vacation time to learn together. This was an exhilarating opening to my next HDS chapter.

Our orientation week was our table of contents, where our faculty and staff came together for the first time, energized and excited. We discussed what we were going to examine right away as well as topics and themes that we will return to later in the year. These ideas will become our appendix. This time together led into the first week of school as the official first chapter. Although I had begun my exploration in the summer, a school is not complete without teachers and children. My first chapter taught me about purpose and intent. I walked around the school and looked for clues to tell me about the teachers' approaches. The actual activities served a larger goal than it first appeared. In one such lesson, for example, I watched the second graders explore vegetables and plants. They circled their plant parts on a chart, looked at the plants under a microscope, tasted some leaves, and wrote about their findings. Some of the sub-curriculum was learning that their teacher was a gardener, and that she, too, was learning new things every day, like which common plants are edible. They also saw that opportunities for touch and movement were going to be a major component of their learning experiences this year.

Reading a school means reading the players. I watched as children continued to get to know one another as friends and learners. At T'fillot (prayers), I saw children leading prayers and participating in conversations. Skills and leadership were presented as important values.

The parents are the school's co-authors. They identified areas to which I must pay attention. I strongly believe in the partnership between school and home. Together, we are able to meet the goals that we share. Over the summer, while meeting with parents, I learned some topics about which they care deeply.

Meetings with the board and other committees have also shown me the level of dedication and commitment on which the school relies. The administrative team members are the editors, continuously checking in, clarifying, probing, and supporting. I am pleased to know that the leadership team is guided by vision and a clear mission, and is unified and working towards common goals.

I hope that you, too, gather pieces of information from a variety of sources and remember that reading a school means reading all of them. It is important to look at the school as a whole, since much thought and process have gone into the planning, and the teachers have the children's best interests at heart. As I "skim" through HDS, I look forward to reading the school more deeply, understanding that this "book" is not stagnant, but forever evolving, and venturing to write the next sequel.

Recruitment activities this year include: The Taste of HDS events on October 14 at 3:30 p.m. (Music and Movement) and November 18 at 3:30 p.m. (Science Exploration); and an open house on January 13 at 10:30 a.m. Contact admissions@hdsaa.org for more information and to RSVP. ■

Hadar Dohn is the new Head of School at the Hebrew Day School.

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OCTOBER PERFORMANCES

Aspen Santa Fe Ballet
Sat, Oct 6 at 8 pm - Sun, Oct 7 at 2 pm - Power Center
Special Hour-Long Family Performance: Sat, Oct 6 at 1 pm

This "simply breathtaking" company (*Chicago Sun-Times*) brings its bold vision of top global choreographers, distinctive groundbreaking works, and classically trained dancers to Ann Arbor for its UMS debut. Features Norbert De La Cruz's *Square None*, Jirí Kylián's *Stamping Ground*, and Jorma Elo's *Over Glow*.

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Jerusalem String Quartet
Wed, Oct 10 at 7:30 pm - Rackham Auditorium

Shostakovich	Quartet No. 7 in f-sharp minor, Op. 108 (1960)
Beethoven	Quartet in B-flat Major, Op. 18, No. 6 (1800-01)
Shostakovich	Quartet No. 3 in F Major, Op. 73 (1946)

Supported by: Linda and Maurice Binkow Philanthropic Trust
Presented with support from: Herbert E. and Doris Sloan Endowment Fund
Media Partners: WGTE 91.3 FM and Detroit Jewish News

Théâtre de la Ville: Ionesco's *Rhinocéros*
Thu, Oct 11 at 7:30 pm - Fri-Sat, Oct 12-13 at 8 pm - Power Center

It happens inexplicably: one by one, a man's friends and neighbors turn into rhinoceroses, reducing his town to a perilous wasteland. In this brilliant restaging of Ionesco's absurdist allegory, loneliness and horror consume the individual who resists a popular movement in which civilians succumb to the collective in its most monstrous, destructive form. Ionesco's indictment of 20th-century totalitarianism retains its sting amid today's ideological climate. *In French with English supertitles.*

Join us for an opening night post-performance Q&A and get a glimpse into the lives and minds of the artists that bring creativity to the stage. Must have a ticket to this evening's performance to attend.

Supported by: Renegade Ventures Fund; **Funded in part by:** Wallace Endowment Fund; **Media Partners:** Between the Lines, Michigan Radio 91.7 FM, WDET 101.9 FM, and Ann Arbor's 107one

Chiara String Quartet
Friday, October 19, 8 pm

The Chiara has established itself as among America's most respected ensembles, lauded for its "highly virtuosic, edge-of-the-seat playing." (*The Boston Globe*). This pop-up community concert is free and open to the public. Stay tuned for location and details, coming soon to www.ums.org

Murray Perahia, piano
Sat, Oct 20 at 8 pm - Hill Auditorium

Haydn	Sonata in D Major, H XVI: 24 (1773)
Schubert	Moments musicaux, D. 780 (1823)
Beethoven	Sonata No. 14 in c-sharp minor "Quasi una fantasia", Op. 27, No. 2 ("Moonlight") (1801)
Schumann	Faschingsschwank aus Wien, Op. 26 (Carnival Scenes from Vienna) (1839)
Chopin	Impromptu No. 2 in F-sharp Major, Op. 36 (1839)
Chopin	Scherzo No. 1 in b minor, Op. 20 (1839)

Sponsored by: University of Michigan Health System **Supported by:** Natalie Matovinović, Donald Morelock, Robert and Marina Whitman, and Ann and Clayton Wilhite; **Media Partners:** WGTE 91.3 FM, WRCJ 90.9 FM, and Detroit Jewish News

Mariinsky Orchestra of St. Petersburg
Valery Gergiev, conductor
Denis Matsuev, piano
Sat, Oct 27 at 8 pm - Hill Auditorium

R. Strauss	Ein Heldenleben, Op. 40 (1898)
Shostakovich	Concerto in c minor for Piano, Trumpet, and String Orchestra, Op. 35 (1933)
Stravinsky	The Rite of Spring (1913)

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Camp Raanana's new venue a success

Shoshana Jackson, special to the WJN

Camp Raanana, the Jewish Community Center of Greater Ann Arbor's outdoor summer day camp for children entering grades K-10, had an incredible summer this year. This is Camp Raanana's first year at the Cedar Lake Outdoor Center in Chelsea, MI. The new location features an archery range, boat launch, fishing dock, outdoor theatre, and stately White Pine forests. The camp experienced excellent enrollment numbers, with several sessions being at or near capacity. Camp Raanana always prides itself on its experienced and dedicated staff members, and this year's counselors and specialists were no exception. The camp was delighted to welcome some outstanding first time staff members, as well as many well-loved returning counselors.

Samantha Markel

Counselor Eric Shayna with camper Charles Platt

This summer, campers entering grades K–2 enjoyed swim lessons, arts & crafts, music, Judaics, nature exploration, archery, free swim, Shabbat celebrations, boating, and weekly special events and field trips. Campers entering grades 3–5 participated in these camp activities and also got to choose an enriching specialty each week, including Clay Creations, Digital Photography, Martial Arts, Basket-Weaving, and Water Wonders. Finally, campers entering grades 6–8 participated in Camp Raanana's Pioneer Adventure Program. The Pioneer campers enjoyed exciting field trips and fun mitzvah projects each week, participated in activity sessions and Shabbat celebrations at camp, and joined the rest of camp for weekly special events and all-camp field trips.

This year's all-camp field trips included visits to Splash Universe, the Howell Nature Center, Romulus Athletic Center, Northfork Farms, and the Imagination Station. The field trips were the highlight of the week for many campers and were wonderful opportunities for campers of different ages to enjoy educational and fun activities together.

In addition to the weekly field trips, Camp Raanana offered a number of special events this summer. Camp Raanana hosted Nelson the Animal Guy from Wildlife Safari who taught campers about the difference between domestic pets and exotic pets and shared some of his exotic friends with us: he wrestled with a very playful alligator and had counselors help carry a giant python! The campers showed off their team spirit during the Camp Raanana Survivor Challenge, a day of color wars and skill challenges such as fire-building and boat-racing. To mark the half way point of the summer, everyone participated in Spirit Week, which featured fun theme days including Wacky Hair Day and Counselor/Celebrity Impersonation Day. All the campers also had a great time singing and dancing when the Israel Scouts Friendship Caravan visited camp for Israel Day and performed at the JCC in the evening. And for Messy Day towards the end of the summer, the campers got themselves and their counselors full of frosting, syrup, whipped cream, and other sticky substances during a variety of very messy games.

The final special event of the year was Shabbat at the Lake, Camp Raanana's annual closing event. All camp families were invited to camp for a wonderful Shabbat dinner overlooking the lake, followed by performances by all the camper groups. The campers work very hard on their performances to make Shabbat at the Lake a very memorable and moving event each year.

New for 2012, Camp Raanana held a week-long overnight program for all ages, with a two-night option for campers not ready for a full week. Programming included campfire cook-outs, sunset swims, lodging in bunkhouses, a mid-week talent show, and night programming like an Owl Prowl.

Although summer has just ended, planning for the next season is already under way, and the Camp Raanana staff looks forward to welcoming many new and returning campers next year. Brochures for the 2013 camp season will be available in January. For questions about Camp Raanana, call 971-0990. ■

Nathan Elyakin, Eli Driscoll, and Max Klarman

Camp Tavor Summer of 2012 highlights

Emily Eisbruch, special to the WJN

It was an exciting summer at Camp Tavor for Ann Arbor youth, with over 50 campers from this area enjoying the fun and educational programs offered at the summer camp. Fifth grader Dana Steiner, a first time Tavor camper says, "At first I was nervous, but then I met so many people and by the end I didn't want to come home." Dana mentions that she never got bored, and especially enjoyed many songs and games.

Gaya Pedersen (left) and Dana Steiner (right), shown with a new friend, were two of the over fifty Ann Arbor area youth who enjoyed the summer at Camp Tavor.

Another first time camper from Ann Arbor, Gaya Pedersen, echoed Dana's comments, saying "It felt like I was at home. I am excited to go back again."

In addition to Tavor's usual programming, which emphasizes friendship, cooperation, taking responsibility, learning some Hebrew vocabulary in the most natural way (daily usage and repetition), and enjoying the summer, there were some very special aspects to summer of 2012.

The Camp Tavor farm

One standout is the amazing growth of the Camp Tavor farm, which—thanks to the dedication of staff and much help from campers—provides a wonderful bounty, including over 300 pounds of tomatoes, 64 pounds of potatoes, 26 pounds of basil, and more. The dining hall at Tavor features a chalkboard on which is written the foods from that meal that were grown locally, right in Tavor's own garden. Why is the garden called a farm? Because of its impressive size, and the fact that in addition to abundant vegetables, it features chickens and goats.

Community service spotlight

Also of note is the community service emphasis at Tavor, with field trips to local service organizations for a volunteer day (called Tikun Olam). In addition, this past summer, the Tavor teenage campers had some great opportunities to experience the importance of tzedukah (charitable giving). Bar/bat mitzvah age campers were given $180 from Tavor, which, as a group, they were asked to donate to a charity of their choice. The first session campers chose ASPCA (American Society for Protection of Animals).

A $1,500 grant from the Jewish Teen Funders Network and a $500 grant from the Alliance for Jewish Education of the Jewish Federation of Metro Detroit were also awarded to Tavor for the 9th graders to use towards tzedakah. After working hands-on at a few local organizations, the teens chose to donate these funds to Ministry with Community (local agency providing essential services to those in need) and Fair Food Matters (an educational agency).

Scenic Tavor bikeathon

Finally, even parents had wonderful opportunities sponsored by Camp Tavor. For example, several Ann Arbor parents participated in a scenic and fun (3rd Annual) "Tour L'Tavor " bike ride fundraiser through the rolling hills of western Michigan. The ride culminated in a triumphant arrival at Tavor Vistors Day in early August, with campers and staff applauding the bikers, some of which had biked all the way from Chicago.

Ruth Kraut, mom of camper Joel and counselor Gabe, biked the 37 mile leg of the bikathon, from Niles, Michigan to Camp Tavor in Three Rivers. "It was a great opportunity to meet other families connected with Tavor and challenge myself physically. The last rest stop was at a farm and produce stand near Tavor and it was nice to 'meet the neighbors.'" For those who are a little less ambitious, a 10-mile bike ride leg is also part of the Tour L'Tavor.

Community year round

In addition, the local Ann Arbor Ann Arbor branch of Habonim Dror (the umbrella organization that Camp Tavor is a part of) will be running activities for local Tavor campers and families throughout the school year. This group of "Tavorniks", known as Ken Pardes, is a great place for campers to continue to be a part of the Tavor community year-round and to continue the unique education they experience at Tavor.

Ken Pardes is also a great place for new or interested kids and families to meet current Tavor campers and staff. For more information on Ken Pardes, contact Miriam Michaels by emailing ken.annarbor@gmail.com. Also, for more information on Camp Tavor, see www.camptavor.org ■

JCC's Teen Leadership Council to host large event in December

Rachael Hoffenblum, Special to the WJN

The Jewish Community Center of Greater Ann Arbor's new Teen Leadership Council is planning a year-end event. The event, a Chanukah party, will be held on Tuesday, December 11, from 7–9 p.m., at the JCC. The party will be open to Jewish teens in Washtenaw County. There will be no charge for this event.

The JCC's Teen Leadership Council (TLC) is a pluralistic program that aims to bring together Jewish teens in the Ann Arbor area and provide a meaningful Jewish experience that inspires them to be leaders in their community. The TLC provides a safe environment where teens can learn, grow and be embraced as a Jewish teen regardless of affiliation. One goal of the program is to have the teens involved with the TLC plan one large event per semester as a way to build confidence and ability in skills related to leadership, problem solving, fundraising, and task-management.

For more information about the Teen Leadership Council or to RSVP to the Chanukah party, call 971-0990. RSVP deadline is December 1.

First row: Claire Fishman, Adira Cohen, second row: Shayna Goodman (intern), Hana Berkooz, Sara Norich, Sarah Cooke, Molly Mintz, Rachael Hof enblum (intern)

Nahalal student exchange, continued from page 1

nity-to-Community allocation; participants will be asked to cover only the cost of their flight, trip insurance and pocket money during the trip. Thanks to a generous grant from the Max M. and Marjorie S. Fisher Foundation, some funds are available to assist families who would like to participate but for whom the full cost is prohibitive.

An information meeting will be held Sunday, October 14, at 3:30 p.m. at the Jewish Community Center of Greater Ann Arbor. This is an excellent opportunity to learn more about the program. All 9th graders and their parents are invited to attend.

Claire Fishman (3rd from left) & Julie Barnett (2nd from right) at the Kotel (Western Wall) with their Nahalal friends

The group at the Ann Arbor/Nahalal Park with Nahalal Mazkir (board chair), Yadi Betzer (on bike) and C2C co-chair Yair Hammer (bottom right)

Student Exchange Experience

Since 2010, 30 Ann Arbor teens have participated in the Student Exchange and established friendships for a lifetime. The trip has a significant impact on the teens' connection to Israel and their Israeli peers. "It was amazing being in the birthplace of my religion," said Julie Barnett. "I cannot wait to start planning the return visit to Ann Arbor for my new friends."

This October, the local teens are hosting their counterparts for ten days during which the Nahalal teens will experience school, the University of Michigan campus, and Jewish life in Ann Arbor. Participants on both sides of the ocean develop such a close bond that they use Facebook to count the days together until they see one another.

The friendships forged by the Student Exchange participants do not end abruptly. In addition to maintaining their connections through social media and Skype, there have been two summer experiences comprised of previous participants. This past summer, six Nahalal teens volunteered at the JCC day camp, Camp Raanana, and spent a lot of quality time with their friends from past delegations. The enthusiasm for continued programming is testament to the strong bonds formed during the Student Exchange.

The Ann Arbor/Nahalal Partnership is an integral part of the Michigan/Central Galilee Partnership2Gether program led by the Jewish Federation of Metropolitan Detroit. Cooperative programs are developed with communities in Michigan and those of Nazareth Illit, Migdal Ha'Emek and the Regional Council of Emek Yizrael (Jezreel Valley). Developing a closer relationship with Moshav Nahalal, a village in the Jezreel Valley, has allowed members of both communities to learn from and interact more closely with one another. For information or to register, visit www.jewishannarbor.org or contact Eileen Freed at 677-0100 or eileenfreed@jewishannarbor.org. ■

Teen Leadership Council kick-off event a success

Rachael Hoffenblum, special to WJN

The Jewish Community Center of Greater Ann Arbor's Teen Leadership Council held its kick-off event on Sunday, September 9. Local teenagers met at the JCC for a leadership training facilitated by Lori Roddy, associative executive director of Neutral Zone, as well as Shayna Goodman and Rachael Hoffenblum, who are both JCC interns. The training, entitled "What Makes a Good Leader? Putting the 'Leadership' in Teen Leadership Council," explored what it means to be a leader—especially a Jewish leader—in the community. These lessons will come in handy as the teenagers begin to plan their end-of-semester event.

The Teen Leadership Council's next event will be a Dinner & Discussion on Sunday, October 30, from 6:30–9 p.m. The council will host an end-of-semester event on Tuesday, December 11, from 7–9 p.m.

For more information about the JCC's Teen Leadership Council, call 971-0990, or visit www.facebook.com/jcctlc.

Jewish Mama's Group with Noreen DeYoung

Halye Aisner, special to the WJN

The Jewish Community Center of Greater Ann Arbor will offer a Jewish Mama's group at the JCC. Classes will be held Monday evenings from 7:30–8:30 p.m. on October 22, November 28, December 18, January 21, 2013 and February 18, 2013. Another set of classes will be held Tuesday mornings from 10–11 a.m. on October 23, November 28, December 19, January 22, 2013 and February 19, 2013.

This class will discuss how to raise self-reliant, compassionate, and ethical children. Participants will explore these issues and gain insight and support from other moms while reading and discussing *The Blessing of a Skinned Knee* by Wendy Mogul. The book addresses the challenges faced by parents as they try to uphold their own values that are often at odds with the current culture, using a Jewish lens to understand ways to define appropriate expectations, help children realize their potential without creating stress, learn the connection between privileges and responsibilities, and more.

Noreen DeYoung, JCC director of the Department of Early Childhood, Youth and Family Programming will lead the class. DeYoung has a masters of education and has 30 years' experience as an educator. She is the mother of two children and a grandmother.

The cost for this course is $60 and includes the book, food and childcare. For more information or to register, contact Noreen DeYoung at noreendeyoung@jccfed.org or 971-0990.

As French community grows in Israel, baguettes join pita

By Ben Sales

NETANYA, Israel (JTA)—On a street off Independence Square, storefronts advertise "La Creperie Galette," "Nouvel'hair" and "Agence Immobiliere."

Families lounging under parasols at cafe tables chat in French and enjoy a sunny afternoon, Nearby, the Mediterranean waves lap up against tranquil beaches.

But in the local language, Independence Square is called not La Place de L'Indépendance but Kikar Ha'atzmaut. And this scene takes place not in Nice or Cannes but in Netanya, a coastal Israeli city about halfway between Haifa and Tel Aviv.

The scene is not unique. From Netanya to Jerusalem and all the way south to Eilat, Israel's French community is growing and leaving its mark on Israeli society. Some 2,000 French Jews have arrived in Israel annually since 2009, with this year's numbers apace.

French immigration first spiked above 2,000 in 2002 and reached nearly 3,000 in 2005. The French Consulate in Tel Aviv estimates that as many as 150,000 French Jews live in Israel, although only about 70,000 are officially known to the consulate. Many split their time between Israel and France.

"The kids were small and we said, 'It's better to come'" to Israel, said Avraham Doukhan, a French real estate broker who made aliyah 15 years ago. Doukhan says the younger generation of French immigrants generally is integrating well.

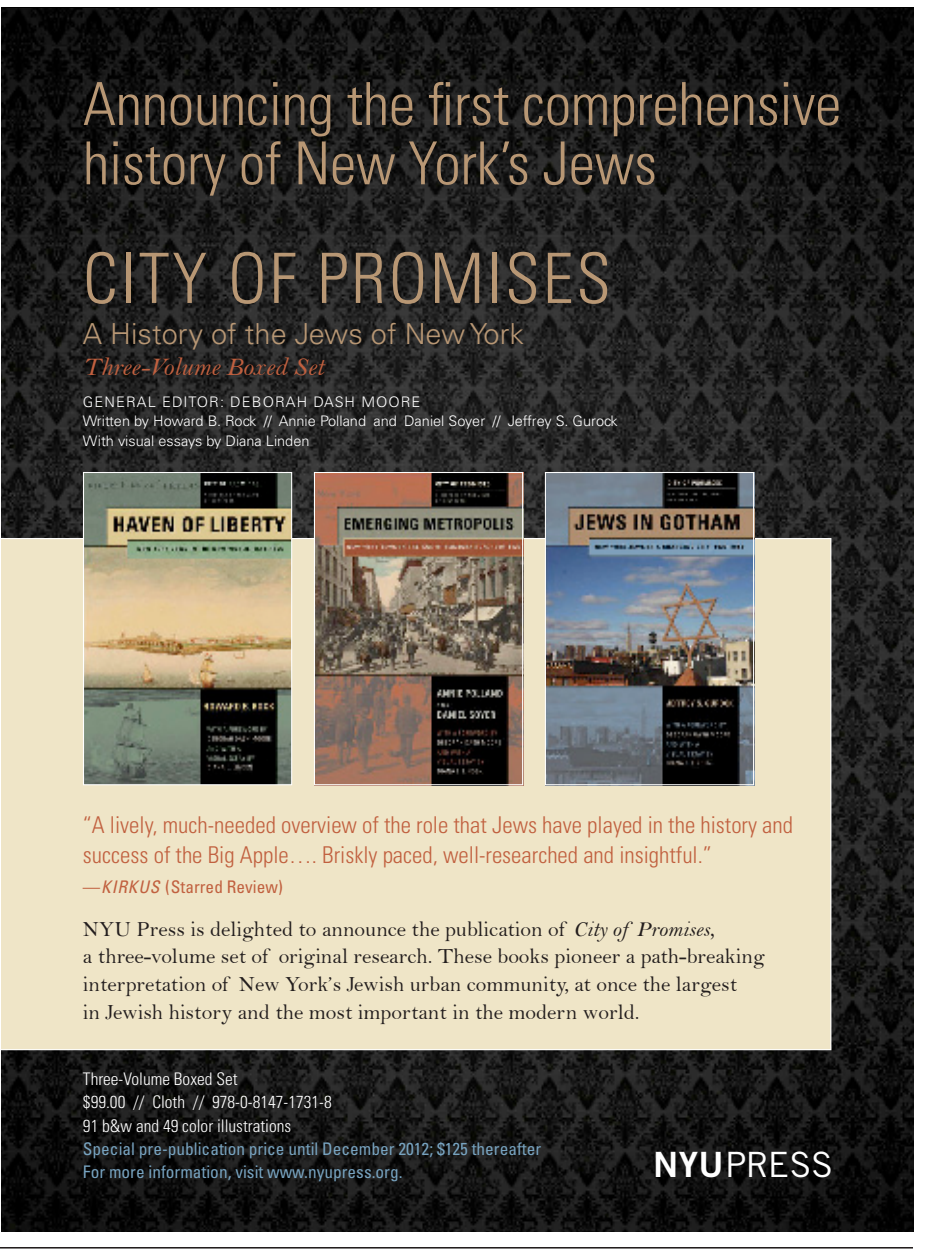
"The kids, they aren't French, they're Israeli. They know Hebrew better than French," he said.

With 600,000 Jews, France is the world's third largest Jewish community behind Israel and the United States. The immigration levels of the past few years mean that one of every 300 French Jews is making aliyah—more than five times the annual rate of U.S. residents moving to Israel. French Israelis say that anti-Semitism in France motivates Jews to come to Israel, as the growing French community here becomes increasingly attractive.

"They began to understand that they are less than 1 percent of the [French] population and Arabs are larger," said Avi Zana, director of Ami, an Israeli organization that aids French immigrants. "The only option is to close ranks in the community, to express themselves less as Jews. Jews feel comfortable, safer in Israel."

Attacks against Jews and Jewish sites have made the country's Jewish community insecure, from the crashing of stolen cars into a synagogue in 2002 through the abduction and subsequent death of Ilan Halimi, 23, in 2006, and to the Toulouse shooting at a Jewish school in March in which four Jews were killed. The SPCJ, the French Jewish community's protection service, documented more than 90 anti-Semitic incidents in the 10 days that followed the Toulouse shooting.

Continued on page 30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At one Jerusalem shul, prayer's not three times a day, it's morning to night

By Ben Sales

JERUSALEM (JTA)—On the ground floor of a building on a leafy residential street in southern Jerusalem, two men squeeze past each other in a crowded foyer.

One is wearing a small, flat, glistening black hat and a long coat, the typical dress of some Chasidim even in the summer heat. The other seems dressed to the season, his head bare save for a kipah. His tight black T-shirt reads "And the Oscar goes to ..."

They are two of approximately 1,200 men, according to a fundraising flier, who arrive daily to pray at the Shtiblach, a four-room synagogue known to some locals as a minyan factory. The Shtiblach—Yiddish for "small synagogues"—hosts 50 prayer services daily, one every 15 to 30 minutes morning, afternoon and night.

"It's an opportunity to pray at unconventional hours," said Kenny Fisher, 50. "You don't get the feeling of a community shul, but it offers the convenience of minyans throughout the day."

Indeed, the Shtiblach is no place for weddings, bar mitzvah receptions or charity drives. There are no paintings or stained-glass windows. Its walls, instead, feature clocks and bulletin boards stuffed with fliers advertising minyan times, membership dues or the occasional class. Far from doubling as a community center, as most American and some Israeli synagogues do, it has a singular purpose: all prayers, all the time, from 6 a.m. to midnight.

Despite the military efficiency with which services stop and start, the place presents an aura of controlled chaos. Men come and go in a loud foyer, some stopping to talk, others reading religious pamphlets, and others inserting coins into a stack of tzedakah boxes that evokes an apartment building's mailboxes. With the sanctuaries' doors open, a cacophony of worshipers is heard. Outside, on a front lawn filled with picnic tables, four men attempt to start yet another minyan. Across from them, two haredi Orthodox men contemplate buying a snack from a vending machine.

Far from doubling as a community center, as most American and some Israeli synagogues do, it has a singular purpose: all prayers, all the time, from 6 a.m. to midnight

Within the sanctuaries, each service's leader chooses the prayer style, be it Moroccan, Lithuanian, Chasidic or anything in between.

The Shtiblach is hardly the only minyan factory in Jerusalem; others dot Jerusalem's haredi Orthodox neighborhoods, while the Western Wall may host even more minyans at greater frequency than does the Shtiblach. But unlike those other minyan factories, which aside from the Wall cater to relatively homogeneous religious populations, the Shtiblach serves the diverse neighborhood of Katamon, bringing together Ashkenazim and Sephardim, haredi and modern Jews, and Americans, Russians and native-born Israelis. Not far away, Israelis of all stripes fill restaurants, cafes and shops on Emek Refaim Street.

"You see the range that's available in Israel, and people respect each other," said Michael Schein, 30. "This is very much a communal institution. It's not like a haredi neighborhood."

But in a city known more for its religious tensions than for its tolerance, even the Shtiblach has its limits. Little space exists for female worshipers; in one room they must peer through a hole resembling a skylight to witness the service. Schein calls the women's section "very non-ideal."

And while leaders may choose any version of Orthodox prayer, services of other denominations are not welcome.

Shlomo Hudja, who runs the Shtiblach's day-to-day operations, has no qualms about prohibiting non-Orthodox worship.

"There are no Conservative, no Reform, no nothing," Hudja said. "It's a Jewish place, not a place for them."

In his mind, though, the Shtiblach is a bastion of diversity.

"It's like New York," he said. "People from all over the world. There's nothing like this."

Since Hudja began running the Shtiblach three years ago—he calls himself the CEO—his biggest accomplishment perhaps has been in improving its efficiency, finances and outward appearance. He commissioned a renovation to the Shtiblach, which moved to its current location from Jerusalem's Old City in 1948, that left the space with pink marble walls and shiny wooden arks with intricate curtains. The ubiquitous clocks are his doing, as are the coin slots that worshipers must feed to activate the sanctuaries' air conditioners.

Hudja opts for a straightforward and casual management style. The Shtiblach runs on a budget of about $11,400. To obtain these funds, Hudja sits behind a long folding table in the back of the foyer, accepting donations and writing receipts that sometimes include a dedication to a sick person.

He reminds worshipers that membership is $7.60 monthly, while $12.60 will make the donor a "friend" of the Shtiblach and $25 a "generous person." A flier notes that only 300 of the 1,200 people who worship there daily have paid membership dues.

"Whoever takes a candy needs to pay," Hudja instructs a man taking a sucker from a cabinet. "I paid for those."

When he isn't filling out donation slips or breaking big bills for worshipers from a big box of loose change, Hudja is schmoozing. He comes to the Shtiblach every day from 6:15 a.m. to midnight—with breaks—and claims to remember all of the regulars. It's easy, he says, to settle a religious dispute, such as whether to say confessional prayers on Israel's Independence Day. Dealing with individual complaints is the hardest part of his job.

"You need seven souls to survive," he said. "A Jew stops complaining only when he dies." ■

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Jewish refugees from Arab lands seek to counterbalance Palestinian claims

By Ben Sales

TEL AVIV (JTA)—Naim Reuven was only 8 when he left Baghdad more than 50 years ago, but he still remembers going with his father to catch fish in the Tigris River.

His dad worked in a laundromat, a middle-class father of six and one of Iraq's more than 100,000 Jews. Baghdad's Jewish community suffered a pogrom in 1941, but Reuven, born a year later, has only fond memories of his childhood there—until Israel declared independence in 1948.

"When Israel was established it began, there was hate," said Reuven, now 70. "We had a neighbor we got along with, and then there was hate." He still remembers the fear when grenades were thrown into his family's synagogue.

In 1951, after three years of increasing animosity and persecution, the Reuvens moved to Israel, where the government placed them in an immigrant absorption camp and gave Reuven's father agricultural work. Reuven now lives in Tel Aviv's low-income Hatikvah neighborhood, retired after a career in construction.

More than 800,000 Jews lived in the Arab world at the time of Israel's founding, but more than 600,000 left, fled or were forced out of their homes after Israel's birth. The once-thriving communities they had established in places such as Egypt, Algeria, Morocco, Libya, Iraq, Syria, Yemen and Tunisia shrunk and, in some cases, virtually disappeared. In many cases the emigrants were forced to leave behind much of their property.

As part of an effort to have those Jews recognized as refugees and demand compensation for their lost property, the World Jewish Congress will be hosting a conference in Jerusalem next week focused on "raising the flag of rights of Jewish refugees from Arab countries," according to WJC Secretary General Dan Diker.

Then, on Sept. 21, the WJC, the Conference of Presidents of Major American Jewish Organizations and the Israeli Foreign Ministry will host a similar conference at United Nations headquarters. "It's important that the world accept and recognize that most of them were forcibly exiled and subjected to the worst kind of anti-Semitic assault," which included Jews being "attacked, assaulted, killed, robbed," Diker told JTA. "This issue has been largely ignored by Jewish leaders over the past number of years. They were resettled, so it wasn't perceived as an acute bleeding." In addition to the WJC efforts, the Israeli Knesset is slated to vote soon on a resolution to establish a day commemorating the history of Jews from Arab lands and to found a museum focused on that history. The U.S.-based Justice for Jews from Arab Countries also advocates for the refugees' rights.

While the campaign for the Jewish refugees ostensibly is aimed at winning some recompense for Jews from Arab countries and their descendants—known in Israel as Mizrahim, Hebrew for Easterners—it's also part of a political effort to create a Jewish parallel to Palestinian refugee claims from Israel's 1948 War of Independence. Advocates want the Jewish refugee issue to serve as a counterbalance to the Palestinian refugee issue in any future Israeli-Palestinian peace negotiations, and want recognition and monetary compensation for Jewish refugees to be a part of any final-status deal.

While no mechanism for such compensation exists now, Diker envisions an international fund that would resolve claims for Jewish and Palestinian refugees. Meir Kahaolon, chairman of the World Organization of Libyan Jews, which is collaborating with the WJC in its campaign, says Mizrahi Jews have listings of 80 percent of the property left behind in Arab countries.

"It restores parity to Arab-Israeli diplomacy," Diker said. "That narrative has become distorted in recognizing and advancing the narrative that the Palestinian Arabs are the sole aggrieved party in this conflict." The issue of the rights of Jewish refugees from Arab countries is now new, but Diker said it has risen in prominence now because of a parallel effort by Knesset members to celebrate Mizrahi history and culture in Israel. Deputy Foreign Minister Danny Ayalon, who is leading the effort, introduced a resolution in the Knesset two months ago to declare a memorial day commemorating Mizrahi communities and establish a heritage museum for them. Ayalon will speak at the upcoming WJC conference along with other Israeli and international politicians.

"All those Jews wanted to be part of the Jewish rebuilding" of Israel, Ayalon said. "But the fact that they were harassed, that they were killed, that they were robbed of their dignity as human beings is something that has never been recognized."

Most Mizrahi Jews who moved to Israel did so because they faced persecution in their home countries, according to Maurice Roumani, a professor at Ben-Gurion University and an expert on Libyan Jewry. While Jews had lived under Muslim rule for centuries with restricted rights, their situation became increasingly precarious during the years leading up to Israel's founding. When Israel declared independence, Jews across the Arab world lost rights and in many cases citizenship, and expulsions followed in the years and decades following 1948.

"The claim that Jews left on their own is not reflecting the truth of history because the true history shows that Jews could no longer continue living there without having their lives threatened," Roumani said. "Jews from Arab countries had been living in continuous insecurity for generations. If their lives had not been so insecure, few of them would have left."

Reuven said he does not see himself as a refugee from Iraq. "I'm Israeli for everything," he said.

Clara Yona Memshumar, whose parents left Libya for Israel in 1947 and 1950 before marrying, said her family left not under duress but "out of religious faith. They always said, 'Next year in Jerusalem.' " "From my parents' stories it was the fulfillment of the dream," said Meshumar, who also serves as the academic director of Kedma, an Israeli nonprofit that in part promotes the teaching of Mizrahi history in Israeli schools. "They were not Zionist in the European sense, but they were Zionists. The moment that legal immigration became possible, most people went."

While the Palestinian refugee community places its refugee status at the center of its identity, Meshumar and other Mizrahi Jews said their families made no formal effort to preserve the memory of their former homes or commemorate their exodus from Middle Eastern countries beyond telling stories or performing Mizrahi Jewish rituals during holidays.

By contrast, Palestinian families retain mementos of their former homes in present-day Israel, such as keys or land deeds, and annually commemorate losing their homes during Israel's establishment, which they call the Nakba—the "catastrophe."

Israel and the Palestinian Authority haven't negotiated directly since 2010, but Diker said that creating parity between refugees could allow the parties to resolve their respective refugee claims separate from negotiations on borders and security. "You don't need a final status agreement in order to solve the refugee problem," he said. "We're not adding a claim. We're recognizing a claim." ■

Palestinian economic protests point to uncertain future for PA, Israel

By Ben Sales

TEL AVIV (JTA) – Could the Palestinian Authority's budget woes end up costing Israel?

Growing economic protests in the West Bank could lead to increased regional instability and perhaps even the end of the Palestinian Authority, experts are warning. At this point, however, they say the protests are unlikely to result in an eruption of violence against Israel.

The unrest began last week in response to the rising cost of living in Palestinian cities, as well as to a delay in paying P.A. employees. Thousands of protesters in Nablus and Hebron burned tires and threw stones on Monday, injuring 50 people.

The P.A. Cabinet responded by paying employees half of their August salaries, cutting spending and lowering taxes. And on Tuesday, Israeli Prime Minister Benjamin Netanyahu announced the transfer of an advance of about $65 million to the Palestinian Authority. "We are working on several fronts in order to help the Palestinian Authority cope with its economic problems," Netanyahu said in a statement on September 11. "We have made several changes in the taxation agreements. We are advancing certain transfers. We have also helped with Palestinian workers and with a series of other steps in order to make things easier for them."

In 2009, in his policy address at Bar Ilan University, Netanyahu had called "upon the leaders of the Arab countries to join together with the Palestinians and with us to promote economic peace. Economic peace is not a substitute for peace, but it is a very important component in achieving it."

The P.A. crisis began in earnest in July, when an aid shortfall caused by regional instability and a bad global economy threatened to leave it without enough money to pay that month's salaries. Even after a $100 million Saudi loan closed the P.A. budget gap, the authority received harsh criticism from the World Bank. In a July 25 report, the World Bank noted, "While the Palestinian Authority has had considerable success in building the institutions of a future state, it has made less progress in developing a sustainable economic base."

With protests expected to flare up again next week, economics experts say that Israel and the international community must do more to keep the Palestinian Authority afloat. They are particularly concerned about the shortfall in the Palestinian Authority's budget, which relies heavily on international aid. "If the Palestinian Authority is not going to get support from donors, it will not be able to survive six months from now," said Samir Abdullah, the director general of the Palestinian Economic Policy Research Institute.

P.A. Prime Minister Salam Fayyad, seen as an architect of the Palestinian economy, has been a target of the protests, but P.A. President Mahmoud Abbas has stuck by his side. Abdullah says that if Fayyad were to resign that would undermine the Palestinian Authority's relationship with its donors. "He's not going to resign," Abdullah said. "He's a good fighter and he can't leave this to others who have very little experience and very little knowledge of how to have relations with donors."

Ibrahim Azizeh, the Palestinian project manager for the Joint Palestinian-Israeli-International Economic Working Group, says donations are not a long-term solution. "They should invest instead of lending money and giving money away," he said of the international community. "They should be the ones employing."

Dan Goldenblatt, the co-CEO of the Israel-Palestine Center for Research and Information, said that responsibility for solving the crisis lies with Israel as well as the international community. He called for amending the 1994 Paris Protocol, which governs economic relations between Israel and the Palestinian Authority. Under the protocol, Israel collects taxes for the authority and then transfers the money. The Palestinian Authority's tax rates also cannot deviate significantly from Israel's.

"There is consensus that it was more beneficial to Israel than to the Palestinians," he said of the Protocol. "Hope that it would be temporary put pressure on the sides to sign." Goldenblatt also called for renewed negotiations between Israel and the Palestinian Authority. The two sides have not negotiated directly since 2010.

An Israeli official who insisted on anonymity said that blaming Israel for the P.A. economic crisis was "ridiculous." He noted Israel's recent $65 million transfer to the Palestinian Authority and added that in July, the P.A. and Israel agreed on an arrangement to crack down on tax evasion and to facilitate movement of goods from Israel to the West Bank. "We have no intention of seeing a financial crisis in the P.A. and we are working behind the scenes in very tangible ways to help them," the official said. "This idea that Israel is responsible for the financial crisis, this is knee-jerk behavior for too many Palestinians. Obviously the international community is ready to help the Palestinians, but there's no doubt that some of their problems are homegrown."

Abdullah and Goldenblatt fault Israel's West Bank policies, but neither sees this round of Palestinian popular unrest leading to violence against Israel. Goldenblatt said that a third intifada, following the first two in the late 1980s and early 2000s, is not "something that a vast majority of the Palestinians are even considering."

Nor, Azizeh says, should Israel worry that Hamas – the terrorist organization that governs the Gaza strip – will step in to solve the Palestinian Authority's financial difficulties, because Hamas lacks the international recognition needed to facilitate economic development.

Moreover, reports have surfaced recently that Hamas is considering declaring the Gaza Strip independent and severing its ties with the P.A.-controlled West Bank. Senior Hamas officials have denied these reports. But even if Israel need not worry now about a violent uprising, Abdullah said that it should not feel isolated from the unrest either. "These protests will turn against the real cause of the plight of the Palestinians," he said. "One day, maybe not tomorrow or next week, it will turn against the Israeli occupation." ■

Meir Soloveichik vs. David Wolpe: Two rabbis, two parties, two political philosophies

By Daniel Treiman

REPORTER'S NOTEBOOK

CHARLOTTE, N.C. (JTA)—Republicans and Democrats may not have much common ground this election year, yet their national conventions shared one feature: Both gatherings were blessed from the podium by prominent American rabbis.The Democrats had Rabbi David Wolpe, a best-selling author and leader of a prominent (capital-c) Conservative synagogue in Los Angeles. The Republicans had Rabbi Meir Soloveichik, a rising star within Modern Orthodoxy and a regular contributor to (small-c) conservative publications.

But beyond the *kipot* that they both wore on their heads and the Hebrew sprinkled through their addresses, the rabbis used their remarks to highlight very different themes. Indeed, each of their blessings spoke powerfully to the contrasting political ideologies of the parties that they were addressing.

Soloveichik, in his invocation to open the first full day of the hurricane-delayed Republican National Convention in Tampa, Fla., invoked themes that resonate deeply with Republicans—freedom, liberty, faith.

"We Americans unite faith and freedom in asserting that our liberties are Your gift, God, not that of government, and that we are endowed with these rights by You, our Creator, not by mortal man," said Soloveichik, who has made common cause with religious conservatives on issues such as abortion.

His reference to the primacy of God over government, and the notion that our rights are derived from the former rather than the latter, garnered applause from the delegates at the convention, where many speakers went on to assail what they see as President Obama's trespasses against religious liberty. Among the main sources of ire is the administration's application of the health care reform law's birth control coverage mandate to employees of religious-affiliated institutions—a policy that Soloveichik himself had testified against before Congress.

More broadly, the finitude of government's rightful purview is an animating theme of conservative politics and a notion that Republicans think Democrats do not get. (Though when it comes to civil liberties and abortion rights, many Democrats would say the same about their GOP opponents.) Republicans lambasted a video shown at the Demoratic convention asserting that "Government is the only thing that we all belong to. We have different churches, different clubs, but we're together as a part of our city or our county or our state." Republican presidential nominee Mitt Romney responded on Twitter: "We don't belong to government, the government belongs to us."

In his closing exhortation, Soloveichik hinted at the notion popular among conservatives that we are in danger of losing, and must recover, a proper understanding of liberty.

"And help all of us as Americans renew our dedication to the principle of God-gifted liberty, so America can remain a beacon of faith and freedom for generations to come," he said.

Wolpe—in addition to working in a sly reference to Jerusalem, the Democratic convention's topic du jour—had a different focus in his benediction late Wednesday night in Charlotte.

Speaking to a largely empty convention hall after the roll call vote to renominate Obama, Wolpe acknowledged that America is "founded on the highest principles of freedom and resourcefulness and creativity and ever-renewed strength." But individual freedom, for him, is not the sum total of America's mission.

Indeed, Wolpe immediately added, "And we understand that those worthy ideals stand alongside the commitment to compassion, to goodness, our sacred covenant to care for those who are bereaved and bereft, who are frightened, who are hungry, who are bewildered and lost, who seek shelter from the cold."

Our responsibilities are not only to ourselves, he suggested, and similarly our nation has obligations to the world as both a refuge and an example.

"As your prophet Isaiah has taught us, '*Shiftu yatom, rivuh almanah*,' defend the orphan and fight on behalf of the widow," he said. "We know that our lamp is lifted not only to illuminate our way but to serve as a beacon to others that here, this land, is a place where the dreams of a weary world flourish and endure." (Soloveichik had referred not dissimilarly to America's calling as "a beacon of freedom to the world, and an ally of free countries like the State of Israel, an island of liberty, democracy and hope.")

Democrats, of course, have railed against the philosophy of hyper-individualism that they see as reflected in Rep. Paul Ryan's admiration for Ayn Rand and as embodied in Republican budget proposals. Former President Bill Clinton in his Democratic convention address painted this election as a choice between "a winner-take-all, you're-on-your-own society" and "a country of shared opportunities and shared responsibility."

While eschewing any overt partisanship, Wolpe in his benediction made a similar distinction, noting the importance of community and hinting at the vulnerability of the lonely individual.

"You have taught us that we must count on one another, that our country is strong through community, and that the children of Israel, on the way to that sanctified and cherished land, and ultimately to that golden and capital city of Jerusalem, that those children of Israel did not walk through the wilderness alone."

Liberty and community—the tensions between these values have long animated American politics and become pitched battle lines in the current elections. And they provided two rabbis with very different themes for their addresses to two very different parties. ■

In campaign for Jewish votes, GOP has the money, Dems have the history

By Ron Kampeas

KING OF PRUSSIA, Pa. (JTA)—In the battle for Jewish votes this November, both parties acknowledge the other's advantage: Republicans have the money and Democrats have the history.

The funding disparity was evident on Sunday and Monday when the Republican Jewish Coalition rolled out major voter outreach bids in three major Jewish population centers: the suburbs of Cleveland and Philadelphia, and in Broward and Palm Beach counties in South Florida.

The operations included expensive mechanisms unheard of in any Jewish outreach operation for years, if ever: Banks of volunteers phoning voters identified beforehand by researchers through "microtargeting," a system that uses market research and other factors to narrow respondents to those likeliest to switch their vote.

Volunteers also distributed leaflets to homes in suburbs with high Jewish concentrations.

The effort attracted hundreds of RJC volunteers from across the country to the three target areas in states that both parties have identified as having enough undecided Jewish voters who could decide the election. Among the volunteers were dozens of students whose hotel stays over the Sabbath were paid for by the RJC. "This effort—both in terms of numbers of participants and scope of the effort—was unprecedented and historic," the RJC's executive director, Matthew Brooks, told JTA in an email.

Democrats, slightly slackjawed, said they could never match the effort, which is part of an overall push that Brooks has priced at $6.5 million. "We will be outspent," acknowledged Robert Wexler, a former Florida congressman and one of the Obama campaign's chief Jewish surrogates. Democrats have said previously that they hope to raise $1 million to $2 million for their Jewish outreach efforts.

The RJC's efforts in suburban Philadelphia were not without mishaps. Cellphones leased for the occasion did not work for hours on Sunday because the volunteers were housed in a lower-level hotel room that did not have reception. And some door-to-door canvassers were dropped off in areas such as Blue Bell that appeared to have few Jews and where houses were adorned with Christian symbols.

Striding along the broad paths leading to double doors in the wealthy neighborhood of Gladwyne, Carol Eberwein, a 70-year-old retiree sporting a white "RJC Victory Team" T-shirt, said she had not set foot in a synagogue for four years, infuriated with her fellow Jews for handing Obama a substantial majority. "If these damned Jews vote for Obama" this year, she said, "I'm not likely to go back."

The RJC's outreach overall has won national attention. Its drive includes "My Buyer's Remorse," a TV ad campaign targeting swing states and featuring Jewish voters who supported Barack Obama in 2008 but are now voting against the president. The same theme appears on the leaflets that volunteers tucked into mailboxes on Sunday and Monday. "We had high hopes for Barack Obama," they say. "Now, we have only buyer's remorse." Also featured in South Florida are billboards reading "Obama, Oy Vey!" and "Had enough?" Passers-by are directed to the "My Buyer's Remorse" website.

Democratic outreach is considerably more modest. The National Jewish Democratic Council is canvassing the same areas with volunteers handing out postcards calling the Obama-Biden ticket "the choice of American Jews."

The NJDC's president, David Harris, said his group could not match the RJC outreach, but that it was not necessary to do so because of the Democrats' traditional advantage among Jewish voters.

"We start from an inbuilt advantage, that since the New Deal the vast majority of American Jews have voted Democratic," he said.

It's a history that Republicans acknowledge, which is why the focus is on "microtargeting" the undecided Jews who, despite their relatively small percentage, could swing the vote in closely fought states. "Our goal is to get to those leaners," Brooks said two weeks ago in Tampa, Fla., at the Republican National Convention when he first rolled out plans for the outreach blitz. Ultimately, he predicted, "the undecideds will shift dramatically."

It's an argument Democrats are taking seriously. Days after Brooks announced his plans, Ira Forman, the top Jewish outreach official for the Obama campaign, gave a PowerPoint presentation at the convention center in Charlotte, N.C., the site of the Democratic National Convention, in which he outlined what a 10 percent swing in the Jewish vote could cost Democrats. Obama is believed to have earned between 74 and 78 percent of the Jewish vote in 2008; Gallup tracking polls had him at 68 percent in July. Should Obama's Jewish support fall to 65 percent on Election Day, in Florida he could conceivably lose 83,500 votes, according to Forman's chart; in Pennsylvania, 41,500 votes; and in Ohio, 19,000 votes.

In its outreach literature, the RJC stresses Israel and the threat of a nuclear Iran. The leaflet distributed to suburban homes this week is mostly about the Middle East, with the economy relegated to less than a third of the content. By contrast, the NJDC handout is split evenly between the Middle East and other issues: the economy, health care reform and social issues such as abortion and gay marriage. Republicans recount well-known instances when Obama has differed with Israeli Prime Minister Benjamin Netanyahu, particularly on what terms negotiations with the Palestinians should resume, and they note that Iran continues apace in its suspected attempt to build a nuclear weapon. Democrats note enhanced security cooperation with Israel, Iran's increased isolation under Obama and the administration's efforts to block anti-Israel efforts at the United Nations.

The emphasis on the economy and social issues makes sense for the Democrats because the gaps between Jews and Republicans are wider on domestic issues—something that the phone canvassers at the Radisson Valley Forge Hotel outside of Philadelphia discovered.

David Edman, 57, a health care consultant from Wayne, Pa., said the callers he reached on Sunday tended to want to talk more about the economy. "It's been about 50-50," he said in terms of callers who were receptive to the RJC message. "I talked to two people who said health care was their most important issue. They seemed elderly and they were leaning" toward Obama, Edman said. "I ask people to keep an open mind."

Dara Fox, 46, a homemaker from Manassas, Va., who awoke at 4:30 a.m. to ride a bus in for the day, said she got nothing but answering machines and hang-ups after an hour of calls. She said she also encountered the economic argument against voting for Romney among her liberal Jewish friends in northern Virginia—another swing state where a shift in the Jewish vote could conceivably make the difference. "I am at a complete loss as to how liberal Jews have taken Israel and put it in a separate bubble," she said.

Democrats, however, are not sanguine about the prospect of Jewish voters compartmentalizing any concerns they have about Israel and focusing instead on areas of domestic agreement with Obama. Echoing a common complaint among Obama's closest Jewish backers, Wexler, speaking Monday to the B'nai B'rith International policy conference, said the question he hears from Jewish audiences that vexes him most is the "kishkes" question: Does Obama "get" Israel in his gut?

"I get done with the litany of 30 things the president has done for Israel, and then I get asked, 'Yeah, Wexler, I know about all that, but in his kishkes does he really feel it?' " Wexler recounted, his voice rising in frustration. "Short of joining the IDF itself, I'm curious as to what President Obama could do to convince some in our community." ■

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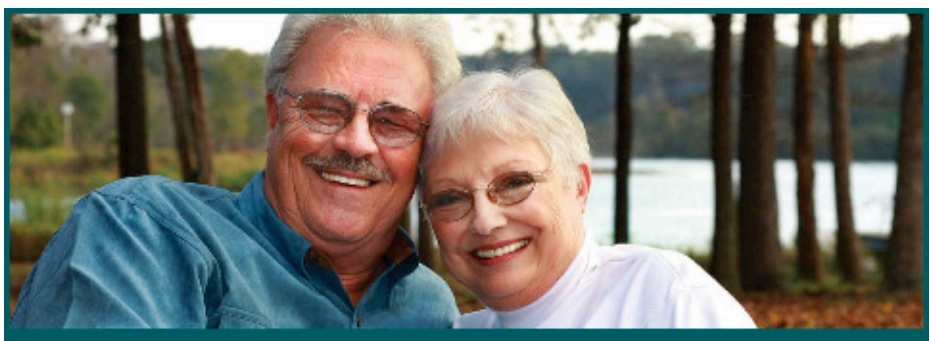

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An evening of Beauty

Latin America's Jewish communities grow, confront challenges

By Diego Melamed

BUENOS AIRES, Argentina (JTA)—When the Sao Paulo Hebraica Sports Club and Community Center in Brazil opened the Aleph School earlier this month, it welcomed 450 students and had 120 more on the waiting list for next year.

Hebraica, which is similar to an American Jewish community center, has reached 24,000 members and has a $30 million budget. Meanwhile, Sao Paulo's oldest synagogue, Temple Beth El, recently dedicated a new building, leaving the original one to become the Jewish Museum of Sao Paulo.

In Panama, the Jewish community has grown by 70 percent in the past 10 years. The 8,000-member community in that period has seen a rise from three to 10 b'nai mitzvah a week.

In Argentina, the number of children in Jewish preschool programs has soared by nearly 1,000—from 3,952 in 2005 to 4,914 in 2012.

Nearly wherever one looks, Jewish life is growing in Latin America, which is now home to an estimated 500,000 Jews. The growth comes as the region continues to transform economically as part of a social evolution following the end of military dictatorships that ruled many countries into the 1980s.

From 2000 to 2010, poverty in the region dropped from 44 percent to 32 percent of the population, according to the Economic Committee for Latin American and the Caribbean, or CEPAL. In large part it is because of the increase in jobs that has come from rising prices for the region's commodities and natural resources, such as copper, oil, soybeans, meat, fruits and other agricultural products.

And more growth is on the horizon. Latin America will contribute to global growth more than Europe in the next seven years, according to CEPAL, which released a study in August that said the 2013-2020 period "will be a low-growth cycle for industrialized economies while it will display dynamism in emerging economies."

Despite the growth, challenges remain for many Jewish communities.

"We have strong signals of a new flourishing situation, but we also will still have a variety of problems, like the poor knowledge about Judaism in our members and some type of hidden anti-Semitism in the general society," said Alberto Milkewitz, director of the Isaraelite Federation of Sao Paulo.

But that hasn't dimmed optimism among Jewish leaders. Some 83 percent of approxiately 400 of the region's Jewish leaders polled recently by the American Jewish Joint Distribution Committee believe that conditions in their countries are good enough to further develop Jewish life. Only 10 percent reported that living as a Jew is risky. Brazilians self-reported the most positive feedback, Venezuelans the most negative. The poll's full results will be released at the Nov. 12 JDC meeting of Latin American and Caribbean Jewish community leaders, which will convene in Quito, Ecuador.

Venezuela is the notable exception to the wave of positivity among Latin American Jewish communities. Political insecurity, economic challenges and state-sponsored anti-Semitism in the country have prompted significant Jewish emigration in recent years, with most expats moving to the United States, Israel, Spain, Colombia or Panama. Venezuela now has an estimated 9,000 Jews, down from about twice that number a decade ago, according to the JDC.

The race for president in Venezuela has seen the incumbent, Hugo Chavez—a close ally of Iran and acerbic critic of Israel—use state media to lob anti-Semitic broadsides against his rival, Henrique Capriles Radonski, a grandson of Holocaust survivors who identifies as Catholic. The election is scheduled for Oct. 7.

In Chile, home to 15,000 Jews among a Palestinian Diaspora as large as 400,000, Rabbi Chaim Koritznisky is much more positive.

"Four years ago I was invited to Santiago by five families to build a new synagogue community called Ruach Ami," said Koritznisky, who heads a Reform congregation. "The founders felt that there was a void in the Jewish community for those searching for a Judaism that was egalitarian, inclusive, spiritual. We also offer a welcoming home for interfaith couples and families, gays and lesbians."

A hundred families now belong to the temple and more than 500 people are expected to arrive for the coming High Holidays services.

Also in Santiago, the Dr. Chaim Weizmann Hebrew Institute has seen sustained growth. In 2005 there were 265 children aged 2 to 5 in the preschool. Today the number is at 373, according to Sergio Herskovitz, the school principal.

Similar stories in the region abound. In Panama City, a decade ago there were barely any children at weekly activities at Kol Shearith Israel synagogue. Now nearly 60 young people participate in weekly

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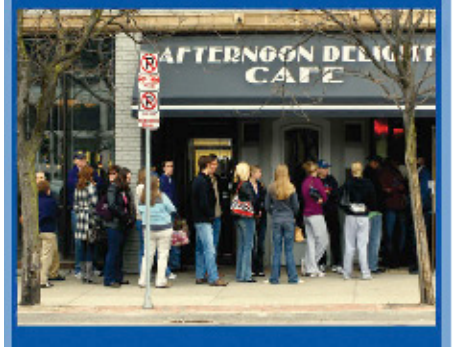

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At Uman clinic, Jewish pilgrimage of thousands presents unique challenges

By Cnaan Liphshiz

UMAN, Ukraine (JTA)—Like an extra in a spaghetti Western, a young Israeli man is catapulted straight out of the doorway of the Uman Emergency Clinic.

Furious, he tries to re-enter but changes his mind after receiving another forceful shove from Leonid Schpitz, head nurse and chief bouncer.

Schpitz, a burly man with a low tolerance for misbehavior, belongs to a team of 10 medical professionals—only some of them Jewish—who staff the clinic in this small Ukrainian city every Rosh Hashanah, when tens of thousands of Jewish followers of the Breslaver rebbe pour into Uman.

The Breslavers—most of them Chasidim but many of them fellow travelers—come to Uman to pray near the grave of their rebbe, Rabbi Nachman of Breslav, who founded the Breslaver movement. He died in 1810 at the age of 38. Nachman had no heir, so his gravesite remains the closest his devotees can get to their rebbe, and it has become a major pilgrimage site. Rosh Hashanah is the climax of the pilgrimage, when up to 30,000 Jews arrive in the city, sleeping in tents, cramped rental apartments and villas.

Uman has numerous synagogues, ranging from shuls with seating for thousands to cramped rooms no larger than studio apartments. The busiest, Heichal Zion, stands on a hill overlooking the grave site. It can hold about 1,500 people, but at least 5,000 congregate outside its walls to pray on Rosh Hashanah. Many Jews also pray on the streets in groups of 10 to 50.

Most of the pilgrims are Israeli, and some are new recruits to the movement from Israeli prisons and neglected urban areas, where Breslavers (also pronounced Bratslavers) do much of their outreach work.

It all makes for a raucous atmosphere on the eve of Rosh Hashanah in Pushkina, the Uman neighborhood where most of the Jewish pilgrims stay. The streets are bustling with men, many of them wearing festive white robes. Negotiating a path between the large potholes that scar the asphalt of Uman's poorly lit streets, they pop in and out of the yards of houses that their friends are renting from locals. Children scamper all around, even on rooftops. Some men engage in group hugs and conversations about spirituality, while next to them groups of young, excitable men shove, curse and shout as they roam the small area looking for trouble. Stabbings occur here almost every year, and visitors sometimes try to steal medicine from the Uman Emergency Clinic, according to its staff.

During the pilgrimage season, the clinic treats patients for free, dealing with everything from life-threatening injuries or illnesses to mild cases of the flu and even homesickness.

"In this foreign, unfriendly place, we are more than a clinic," says Yossi Lifshits, a paramedic from Jerusalem who has been working at the clinic for six years. "We are a piece of old familiar home, a place where you can get a warm cup of tea and talk about your problems."

Running the clinic during the chaotic holiday requires a firm hand, says Avigdor Landesman, the clinic's New York-born co-director.

"Here, even a mild cold can turn the pilgrimage into a nightmare," Landesman tells JTA. "Before there was a clinic, a high temperature or a heart tremor meant a 200 kilometer [about 125 miles] drive to Kiev. Now it can be easily treated right here."

The clinic has three hospital beds and is equipped with an electrocardiogram, defibrillator and resuscitation machines, as well as several tons of other medical equipment, and Israeli and American medicines. On some days the staff treats more than 400 patients, pulling 16-hour shifts.

"The primary goal is saving lives, but the secondary goal is giving quick service so people can return to pray right away," says Nachi Klein, the clinic's co-director.

Most of the staff are not Breslavers. Schpitz and nurse Simon Eisenstadt were both born in Ukraine before immigrating to Israel and do not regularly wear a kipah. Dr. Ahmed Yunis is one of two Israeli Arabs on the team.

It's the team spirit that brings Yunis back every year, he says.

"I don't feel any connection to the spiritualism here, and I'm a pretty spiritual guy," he says. "I just like the team, I like working with good people. It's hard work but good money."

As Rosh Hashanah begins, radios are switched off and the small clinic is filled with the sounds of the dozens of men praying. Yunis cleans the raw stitches of a patient who had his lymph glands surgically removed just days earlier.

"He shouldn't be traveling anywhere, but go tell that to religious people," Yunis says, shaking his head after the patient leaves. Later he tries to persuade a patient who is "on a spiritual journey purification" to drink cough syrup despite the small amount of alcohol it contains.

Next, three young men storm into the clinic leaving a bloody trail. They stepped on broken glasses upon entering a nearby lake, which they used as a mikvah, or ritual bath, for a purifying dip before the holiday. Locals scatter the shards deliberately along the banks, Schpitz says.

Outside the stitching room, three asthma patients inhale fumes from a row of buzzing nebulizer machines.

During the holiday, the clinic will treat several heart patients and evacuate one of them to Kiev. But mostly the clinic treats cases of indigestion, diarrhea, ingrown toenails, scrapes and blisters.

"Yeah, we get lots of nudniks," Yunis says, using the Yiddish term for "pains in the neck."

Landesman has been running Uman's Rosh Hashanah clinic for the past few years. In his regular life he works for United Hatzalah, the Orthodox Jewish emergency services organization also known as Hatzolah. Along with the Orthodox rescue and relief group ZAKA, Hatzolah provides most of the clinic's annual budget of approximately $70,000.

A native of Monsey, N.Y., now living in Israel's Galilee region, Landesman first came to Uman as a kitchen worker 17 years ago. It was shortly after the fall of the Iron Curtain, around the time that Rosh Hashanah started to turn into a massive pilgrimage holiday here.

The clinic was established the following year in a rented apartment by Rabbi Menachem Mann, a well-known and well-connected Breslaver from Israel. Schpitz, who has experience working with haredi Orthodox patients, was its first nurse.

This year marked the first time that the clinic operated from a prefabricated house inside the main compound of the World Breslav Movement, which coordinates much of what goes on in this Uman neighborhood.

Klein says he sees the clinic as a religious mission. "After the holiday comes the day of reckoning," Klein says, referring to Yom Kippur. "Just like all the others here, I came to get the best lawyer in the world, Rav Nachman, to argue for me." ■

From under police protection, Europe's Jewish gems try to shine

By Cnaan Liphshiz

BRUSSELS (JTA)—Under the gaze of a dozen police officers, a single file of Belgians forms outside the Great Synagogue of Europe.

Waiting to enter the shul on its annual "open day"—when the synagogue throws open its doors to the public—many on this Sunday seem puzzled by the police presence.

"Open" is a relative term for Jewish institutions in Western Europe. On a continent where fears of anti-Semitic terrorism run high—and where memories are still fresh of this summer's bombing of an Israeli tourist bus in Burgas, Bulgaria—opening doors is a complicated matter. Security is an omnipresent concern.

"Taking pictures, taking notes and filming are forbidden," Raphael, a community guard, says at the entrance. "Bags will be searched. Visitors will hear a 45-minute lecture and then leave. Cellular phones must be switched off."

The European Day of Jewish Culture was born 16 years ago in Strasbourg, France, as a way to build bridges between the Jewish community and non-Jewish Europeans

The European Day of Jewish Culture was born 16 years ago in Strasbourg, France, as a way to build bridges between the Jewish community and non-Jewish Europeans. Today, Jewish institutions in 28 European countries open to the public on the first Sunday of every September, each year highlighting a different theme.

Sahra al-Assad, a young Muslim woman wearing a tight turquoise hijab, is among those standing in line to enter Brussels' main synagogue. She says she is curious to see a local synagogue. She has seen a synagogue once before, in Spain, but never in her home country of Belgium.

"I came to better understand the religion of my brothers," she says. "There are many things that set us apart, but I'm convinced we are intimately linked."

Asked for her thoughts about the security arrangements, she offers, "It reflects a genuine anxiety." The friend accompanying al-Assad, a Catholic woman who identifies herself as Sandra, says she has been curious about Judaism ever since a visit to a synagogue in Egypt.

"It was hidden and we weren't even allowed to take pictures," she recalls. "I thought I could photograph here in Brussels."

Pointing at herself, Sandra asks, "What are they afraid of? If they want people to get to know the Jewish community, just let us in."

Joel Rubinfeld, co-chairman of the recently established European Jewish Parliament is based in Brussels, says many Jewish communities in Western Europe are facing the dilemma of openness vs. security.

"We want to open up to the general public to fight anti-Semitism and ignorance, but that is difficult precisely because of anti-Semitism. It's a chicken and egg problem," says Rubinfeld, who previously led the umbrella group representing Belgium's French-speaking Jews, CCOJB. "If I were an operative planning an attack, I would use today for reconnaissance."

The "trick," he says, "is to find a careful balance between caution and openness. If hundreds come to visit despite the complications, it's a sign the balance is being reached."

Rubinfeld adds, "It is a sad fact of life that synagogues in Europe today get the same protection as airports."

The deadly March 19 attack in Toulouse, France, by an Islamist that left four dead at a Jewish school prompted Belgium's Jewish communities—themselves no strangers to anti-Semitic violence—to ratchet up their already robust security arrangements. Last month, dozens of Jewish rescue workers from Antwerp held a drill simulating a deadly bombing at a Jewish school.

Despite the lines and the military-style security instructions, some 200 people visited the Brussels synagogue on Sunday. In Antwerp, organized guided tours drew a few hundred people to the city's Jewish neighborhoods, where at least 10,000 haredi Orthodox Jews live, according to Israel's Beit Hatfutsot museum. In total, some 40,000 Jews live in Belgium, according to the the World Jewish Congress.

Meanwhile, hundreds of visitors poured into Brussels' Jewish museum. Many came directly from the Belgian Beer Weekend, which coincided with the Jewish culture day. Tipsy and thankful for the sunny weather, the visitors appear especially receptive to the theme: Jewish humor.

"Some of you may find it unfair that Jews can make jokes about Jews with impunity whereas non-Jews can't," Jewish Belgian humorist Richard Kenigsman tells a small audience at the museum's entrance. "The solution is simple enough: Convert!"

Back in the main synagogue of Brussels, professor Thomas Gergely, a linguist from Universite Libre de Bruxelles, delivers a lecture focusing on Judeo-Christian similarities.

"I don't mean to shock you, but the Christians among us are worshiping a man who was born Jewish, lived Jewish and died Jewish," he tells the audience.

Raphael, the security guard, asks one of the visitors to step aside after discovering that he is recording Gergely's speech. The visitor tries to argue, but Raphael tells him he must stop recording or leave. The guard softens only after noticing the man's Israeli accent.

"Next time, it would be helpful if you say you're from Israel," Raphael says with a smile.

After the speech, al-Assad exits the synagogue smiling.

"It was beautiful—spiritually, I mean," she says. "When I talk to Arabs and Jews here, it seems like the conflict there"—in the Middle East—"is the only thing they can talk about, like it's our only common theme. But I feel also a little bit Jewish, not just Muslim. I've heard about the Holocaust my whole life and it's my story, too. That's why I'm here." ■

The compelling life and work of John Hirsch

Rachel Urist, staff writer

A Fiery Soul: The Life and Theatrical Times of John Hirsch

by Andrew Wilson and Fraidie Martz

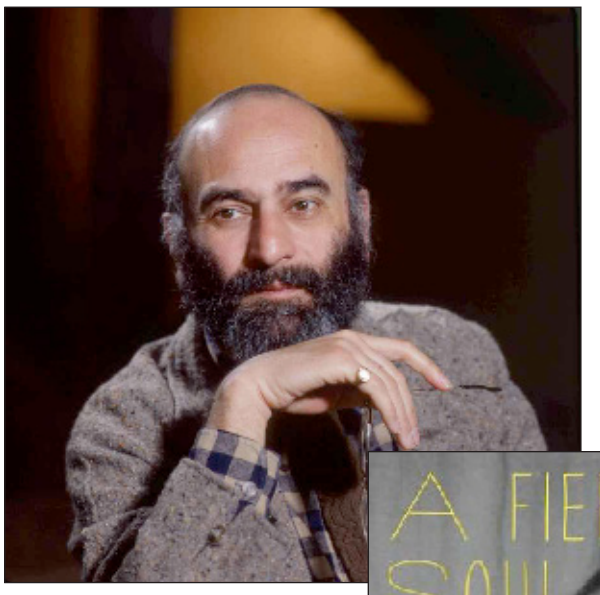
This book examines the extraordinary life of Hungarian-Canadian director, John Hirsch. Born in 1930, he spent his brief childhood as "Jansci," short for "Janosh." His bar mitzvah was hastily arranged and took place in his back-yard. Shortly thereafter, his parents and brother were deported. They were never heard from again. For the next three years, Hirsch survived on his wits and the kindness of strangers. At 17, he arrived in Winnipeg, thanks to the Canadian Jewish Congress' War Orphans Project. His other options were South America and Palestine. He chose Canada, because it felt safest—even though he knew not a word of English.

Hirsch's life in the theatre was both a calling and a means of holding onto his lost family. His mother, who spoke five languages and had a flair for drama, conducted frequent salons in the family home in Siofok, Hungary. She played the piano, painted, and basked in the company of writers, musicians, dancers, and other artists. Hirsch often told of dancing, at age 3, for the aged ballet-legend, Nijinsky, at one of his mother's soirées. Hirsch's maternal grandmother, who lived in Budapest, was another cultured woman. Hirsch was sent to live with her during some of the most dangerous periods. But she died before Hirsch's parents were deported.

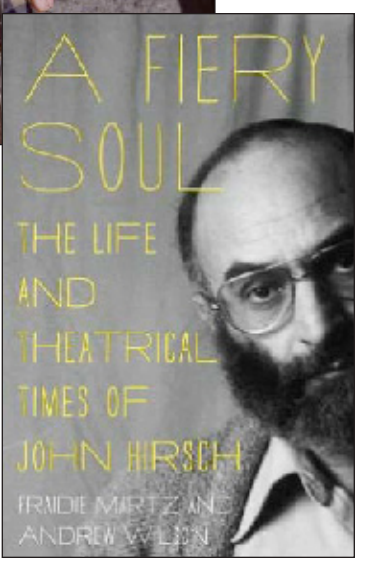
In Winnipeg, Hirsch was placed with the Shack family. Alex and Pauline Shack were Ukranian-born Jews who took an immediate liking to Hirsch, as did their daughter, Sybil, who became a devoted sister to her new brother. The Shacks provided nourishment for body and soul, offered unqualified acceptance, and never balked at his strange passions, and eccentricities. In later years, Sybil said of her brother: "He came to us as a boy aged beyond his years, but in many ways he was a man who wanted to find his childhood."

Hirsch distinguished himself as a quick learner and theatre aficionado. In Europe he had dabbled in puppetry. In Canada, he turned the Shacks' basement into his workshop, built a portable puppet stage, and constructed puppets for the shows he presented about town. "Ma Shack" became aware of the ferocity of his drive when she found her wedding dress in shreds. He had used it to make puppet costumes. She made no scene. Given her indulgence, it's no wonder that Hirsch continued to live at their home – his home – for 28 years.

After his first year with the Shacks, with Sybil as his tutor, he demonstrated high school equivalency. His formal schooling had ended at age 13, but he enrolled at the University of Manitoba and graduated with honors four years later. In 1958, six years after graduating, he founded the Manitoba Theatre Center (MTC), where he was artistic director for seven years. MTC became a model for regional theatres across the continent, and Hirsch's talent as an innovative director earned him an international reputation. He was known for his direction of the classics: Shakespeare, Chekhov, Brecht, Shaw, Tennessee Williams, but he also staged *The Diary of Anne Frank*, and S. Ansky's haunting *The Dybbuk*. He was enchanted by musicals and staged Sondheim's *A Funny Thing Happened on the Way to the Forum* more than once. He was good with children, and directed at several notable youth theatres in Canada. He was guest director at Lincoln Center (New York City), the Mark Taper Forum (Los Angeles), the Guthrie Theatre (Minneapolis), Yale Rep, & Habima (Israel), among other theatres of the world. He worked with some of the greatest names in contemporary theatre: Maggie Smith, Alan Bates, Zoe Caldwell, Nicholas Pennell, Len Cariou, Martha Henry, Anthony Hopkins, Roberta Maxwell, and Christopher Walken, among many others.



John Hirsch



Hirsch acquired what was, for him, a bittersweet taste of management, after being tapped to head the dramatic division of Canadian television, CBC (1973-78), and then the Stratford Festival, where he was artistic director from 1981–85. Hirsch was notorious for his temper, obstreperous outbursts, budget overruns, and a penchant for enraging trustees. He infuriated and even humiliated many. But he nurtured others. He also learned that he was at his best as a freelance director, which is how he spent his last 12 years. He was generous in surprising ways, bestowing gifts on people he appreciated. In 1967, Hirsch was awarded the Order of Canada by the Governor General.

My decision to read this book was dictated by the best show I saw last summer at the Stratford Festival in Ontario. It was *Hirsch*, a one-man tour-de-force. The play was co-written by the show's star, Alon Nashman, and his director, Paul Thompson, and I wish I could tell you where and when you will be able to see it in future. As of this writing, there are no known plans of a new production. (I hope it turns up; I want to see it again.) Wilson and Martz gratefully acknowledge the contributions of Nashman and Thompson to *A Fiery Soul*. For anyone who experienced Nashman's thrilling impersonation of Hirsch, this book is a must-read.

The play, Hirsch, brings the man to life on a small, bare stage. (At Stratford, the show was in the Studio Theatre). Like the figure it celebrates, this show has a grandeur born of ingenuity. For much of the play, the sole props are one small suitcase and a wooden cart. The suitcase here replaces the train as universal symbol of the holocaust. Rather than hear the rumble and whistle of trains, it is the suitcase that evokes Hirsch's wandering, across land and sea in search of lost family. The suitcase serves many practical purposes, too. On stage, the simple becomes a step-stool, a security blanket, a repository for toys and memories.

The other significant prop, the cart, is straight out of Brecht's *Mother Courage*, which Hirsch directed many times. The cart morphs into a shelter, bookcase, puppet stage, train, and more. Simple cloths of different lengths and colors become a shawl, robe, tablecloth, river, *chuppah* (a wedding canopy). Upstage, double doors open onto an alcove that harbors a Torah scroll and later a shrine of broken furniture, including a piano keyboard slumped against chair and cabinet pieces. In their book, Wilson and Martz describe a trip Hirsch made to his childhood home in hopes of finding some vestige of family. Instead, he found a mountain of shards, family treasures piled as refuse. The image of that wreckage is, clearly, the physical model for the play's shrine.

Both the book and the play underscore the correspondence between Hirsch's traumatic past and his tyrannical directing style. His past also generated his proclivity for plays that address the weight of human destiny. Chekhov, he insisted, is unjustly served unless the audience is moved to both laughter and tears. Hirsch brooked no laziness and suffered no fools. But he was also described as "rabbinical" for his probing, analytical lectures to his casts during rehearsal periods. Among the plays he directed repeatedly were Brecht's *Mother Courage and her Children,* Shakespeare's *The Tempest* and *Midsummer Night's Dream*. The magical isles of Shakespeare became refuge not just for the plays' characters, but for Hirsch himself. As for his several productions of *The Diary of Anne Frank* and S. Ansky's *The Dybbuk*, we can only try to imagine the wrenching connotations each play had for him. People who saw his productions of those plays say the experience is indelible.

Hirsch hid his homosexuality for many years. He came of age along with HIV, and in 1989, he died of AIDS. He was 59.

Wilson and Martz take their title from a Dryden poem quoted by Hirsch's friend, poet Arthur Adamson, who was often a guest at the Shack home. Adamson said that this poem captured his Hirsch's "mercurial personality, which could change in minutes from gleeful amusement to cascades of indignation."

A fiery soul, which is working out its way
Fretted the pigmy-body to decay
And o'er inform'd the tenement of clay

A more memorable quotation is from Hirsch himself, who used to say that he was "a member of four mafias: Hungarian, Jewish, homosexual and Winnipeg." ■

Latin America, continued from page21

events and the total budget of the community has tripled. The community has been strengthened in part by Jewish immigrants from Venezuela and even Argentina and Uruguay, says Gustavo Kraselnik, the rabbi of Kol Shearith Israel. "We are very optimistic about our future," he said.

Argentina, with 285,000 Jews, is home to the region's largest Jewish community. The growth in preschool children there has been matched by a rise in Jewish high school and college students. In Buenos Aires alone the number has risen from 15,593 to 19,162 in the past seven years.

In the capital city, the economic recovery allowed real estate developments such as Nordelta, a gated community with artificial lakes, to erect a new Jewish center two years ago. Last Chanukah, about 150 people came out for a celebration.

"We started from zero," Rabbi Diego Elman of Judaica Fundation, the Nordelta temple, told JTA. "This year we started a monthly Shabbat with an average of 60 people; most of them are children."

The growth also has brought the need for more Jewish teachers. In 2006, a new training center to prepare Jewish teachers was opened in Buenos Aires. It's had 35 graduates.

"It's a good start, but there is a scarcity of teachers in every main city of the region," said Leticia Baran, the supervisor of Argentina's Department of Jewish Education. "We're starting to export Jewish teachers to other countries."

International Jewish organizations are noticing the increased Jewish activities. Last November the ROI Community, which convenes creative Jewish social entrepreneurs, celebrated an Ibero-American gathering in Buenos Aires to "propel the Latin American Jewish spring" and to spotlight the region's "dynamic Jewish social entrepreneurs."

The same month, the Jewish Agency's board of governors met in Argentina—the first time in 15 years that its summit was held outside of Israel. The following month, Jewish Agency Chairman Natan Sharansky announced a $1 million fund to strengthen the connection between young South American Jews to Israel and the global Jewish community. And last December, Bnai B'rith International held its International Policy Conference in Montevideo, Uruguay—the first time the international event was held in Latin America.

"This region has a vibrant reality and an incredible production of knowledge and Jewish life," Shai Pinto, the vice president and COO of the World Union for Progressive Judaism, told JTA. "In our movement Latin America is the fastest growing region." Fabian Triskier, the JDC's Latin America director, says, "Our conclusion is clear: The Jewish community of Latin America is moving forward." ■

Pianist Rabinovich to perform with A²SO on October 6

Sandor Slomovits, staff writer

At the second ever performance of Brahms' Piano Concerto No. 1, in Leipzig in 1859, the audience hissed, to show their displeasure with the brand new composition. Afterward, Brahms, only 25 years old and just beginning to work in larger musical forms like concertos and symphonies, wrote to his good friend, Joseph Joachim, one of the most prominent violinists of the 19th century, "I am only experimenting and feeling my way; all the same, the hissing was rather too much."

When Roman Rabinovich returns to Ann Arbor on October 6 to perform that same concerto with Maestro Arie Lipsky and the Ann Arbor Symphony, the young pianist can be quite certain that neither he, nor the Brahms concerto will be greeted with hissing. In fact, it's probably quite safe to assume that both the musician and the music will be welcomed very warmly and enthusiastically.

Rabinovich is one of the rising stars of the classical music circuit, having won the prestigious Artur Rubinstein competition in Israel two years ago and now regularly performing throughout the United States, Europe and Israel. He has appeared two previous times with the A²SO, but his association with Maestro Lipsky goes back much farther, in fact it dates all the way to his childhood. "I have had the pleasure of knowing and working with Maestro Lipsky since I was 11 years old," he says. Maestro Lipsky adds, "When I guest conducted in Israel in 1995, I was introduced to a group of young Russian musicians who immigrated to Israel the year before. Some played the violin and some played the piano. Roman was the youngest but the most promising. I followed his career closely and invited him to solo with me in Buffalo, Ashland and here in Ann Arbor."

PHOTO CREDIT: JOSE FRANCH-BALLESTER

Roman Rabinovich

When Rabinovich plays the Brahms Piano Concerto with the A²SO in October, it will be his first public performance of this concerto. Maestro Lipsky says, "After his last concert in Ann Arbor, when he wowed our audience with Rachmaninoff 3rd piano concerto, we discussed what will be his next concerto to learn and the Brahms was his choice." "I am especially excited to perform this work," says Rabinovich, "because it is among my very favorite pieces of all time. It is an early piece of Brahms and is very symphonic. Brahms continues the tradition of Beethoven's concertos, in which the piano part is simultaneously integrated into and juxtaposed against the orchestra." Maestro Lipsky adds, "The Brahms 1st concerto is quite demanding; it requires incredible technique and immense lyricism—attributes which Roman obviously possesses."

And there's more to this fine pianist than meets the ear. Rabinovich is also a talented visual artist, who often combines exhibitions of his work with his concerts. "Since I was young, visual art and music have both been an integral part of my artistic life and I am equally passionate about both. I have painted with oil and pastel and I especially love sketching freely wherever I find myself. I am always excited to discover new mediums to express myself, and have been working digitally on my Ipad this past year." Some of that work can be viewed on his website, romanrabinovich.net, but don't look for similar electronic expressions in his music. "I never played electronic music," says Rabinovich, "but I like to listen to some electric music. I like a good rock band."

But while Rabinovich may like a good rock band, he's sticking to traditional digital piano music, his classical career. His debut recording will be coming out in March 2013, on the Orchid Classics label. The recording is inspired by ballet music. It consists of three famous ballets of the 20th century: Prokofiev's Romeo and Juliet, Stravinsky's Petrushka, and Ravel's Daphnis and Chloe, which Rabinovich arranged for piano especially for this recording. And he's also working on new recital programs for the next few seasons. "I'm particularly interested in exploring the music of J S Bach." Next season he will be playing recitals at Carnegie's Zankel Hall, and will also embark on a European tour in 2013. He's also looking ahead to 2014, when he's "anticipating a big US tour with a major Israeli orchestra."

But for now he's looking forward to returning to Ann Arbor. "I am pleased to say that this will be my third appearance with Maestro Lipsky and the Ann Arbor Symphony. Over the years, the orchestra and I have developed a great relationship with one another and it is very satisfying to return and continue growing together. I feel that this familiarity helps enhance the music making to go to a deeper and more satisfying level."

Maestro Lipsky adds, "I am really looking forward to hear Roman play this concerto and I am sure that our audience is going to enjoy it." ■

In Hollywood's *The Possession*, the dybbuk is back

By Tom Tugend

LOS ANGELES (JTA)—Thought your daughter's odd behavior was just another preteen phase? There may be an alternate explanation: The dybbuk is back.

The malevolent spirit from 16th-century Jewish mysticism and folklore reappears in *The Possession,* a Hollywood film featuring Matisyahu and Kyra Sedgwick that opened August 31st.

In keeping with the times, the spirit has migrated from the Eastern European shtetl of S. Ansky's iconic play *The Dybbuk* to contemporary American suburbia and the home of Clyde Brenek, a high school basketball coach conflicted about the divorce from his wife and the father of two daughters.

Clyde takes the girls—Hannah, 15, and Em, 11—to a yard sale, where Em is oddly attracted to a small box inscribed with Hebrew letters and persuades her father to buy it. At home, overcome with curiosity, Em is in her room when she pries open the box and finds a bird's skeleton, a lock of hair, strange carvings and an ancient-looking ring.

Predictably, terrible things begin to happen. Em stabs her dad's hand with a fork and giant moths invade her bedroom. Her father disposes of the box in a distant dumpster, but she sallies forth in her nightgown across a dark deserted street to retrieve it.

The increasingly desperate father seeks medical advice; an MRI reveals strange apparitions within the girl's body. A psychiatrist is ineffective. Finally, a professor recalls the dybbuk story and advises Clyde to travel to Brooklyn and appeal to an old Chasidic rabbi.

Clyde's pleadings are rejected by the rabbi, but the rabbi's son, played by the reggae and alternative rock musician Matisyahu, takes pity and agrees to try an exorcism.

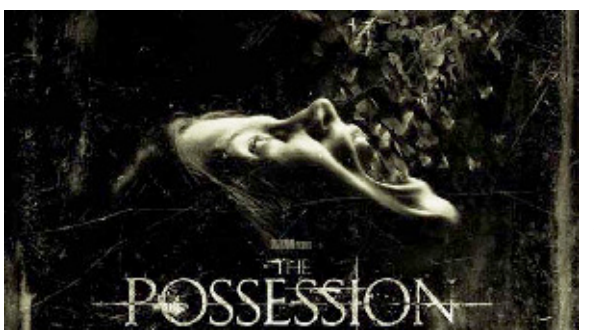
In a stormy session, Em is freed of the dybbuk—the dislocated spirit of an odious sinner who dies before repenting and now seeks refuge from avenging angels. It then infests her father until it is finally forced to beat a protoplasmic retreat back into the box. Though seemingly defeated, the dybbuk eventually extracts its revenge.

There is no gain in saying that the PG-13 movie is quite frightening, even to the mature skeptical mind. That said, it also is fairly safe to wager that *The Possession* will not win any Oscars, though young Canadian actress Natasha Calis, as the possessed girl, is convincingly frightening.

Jeffrey Dean Morgan as the sorely tried father turns in a solid performance, while Sedgwick is stuck in the role of his shrill, angry ex-wife, Stephanie. Matisyahu as the exorcist makes an impressive screen debut.

Horrormeister Sam Raimi is the co-producer, with Danish director Ole Bornedal at the helm of the film. The Lionsgate/Ghosthouse production is based on a 2004 Los Angeles Times article by Leslie Gornstein titled "A jinx in the box?" which gives it a conceivable claim to veracity.

Gornstein's article tracked a mysterious box—inscribed with the words from the Shema prayer—allegedly brought to America by an aged Holocaust survivor. It passed through the hands of various calamity-prone owners until it was auctioned off on eBay. The high bidder was Jason Haxton, a medical museum curator who investigated the story over many years and turned it into a book, *The Dibbuk Box.*



Haxton's story is rooted in the actual world, with people sending emails and buying and selling on eBay, but in the end he leaves it to the reader to decide whether the story is a hoax. Bornedal now owns the box and has it buried in his backyard.

"I'm not superstitious," he tells JTA, saying that for a few weeks he has worn the ring found inside the box. Still, he acknowledges twinges of concern while flying, aware that the ring was along for the journey in his suitcase.

Bornedal speculates that the dybbuk's possession of Em was largely an allegory on her inner fears at a time when her parents were going through a bitter divorce. While shooting the movie, he says he concentrated on the production rather than worry about the dybbuk's alleged powers. He maintained this attitude, he says, even when all the neon light fixtures exploded one day on the set in Vancouver, Canada, and when a fire destroyed all the props used in the movie shortly after the film wrapped.

His new film attests to the continuing fascination with the spiritual possession theme, especially in movies that reenact the viewer's dream-like fears while he is safe in his seat, says Edna Nahshon, a professor of Hebrew at the Jewish Theological Seminary in New York who specializes on the Jewish theater.

In our time, she says, the dybbuk theme is still alive in the Chasidic world and is connected historically to kabbalistic teaching on the transmigration of souls. Nahshon adds that the dybbuk theme is found in various forms in almost every culture and religion.

In Jewish tradition, the dybbuk is almost invariably male, usually possessing a female soul and body. This scenario gives the possessed woman a "voice" to say what is normally repressed, including sexual desire, Nahshon says. But in "The Possession," the gender identities are murkier. The dybbuk, however, is female, Bornedal says.

What is clear is that the dybbuk remains with us in theatrical performances and books.

Just before the opening of *The Possessed*, a Los Angeles theater concluded the stage run of *The Exorcist* with a different approach than the famed 1974 movie, but also based on William Peter Blatty's novel.

The dybbuk theme also showed up in the 2009 movie *A Serious Man* by Joel and Ethan Coen. The film opened with a visit by a presumed dybbuk in an Eastern European shtetl, while its central character is a man beset by slights and setbacks that neither he nor the wise rabbis he consults can explain.

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In recent years, the restored *Dibbuk* has screened worldwide in venues ranging from the Austrian Film Archive to an outdoor screening at the Hollywood Bowl, said Lisa Rivo, the film center's associate director. ■

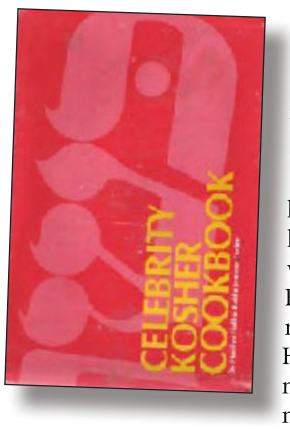
Celebrities offer memorable recipes

Mary Bilyeu, staff writer

We've just begun a new year, with a flurry of festivities. Can it be that, after Simchat Torah, there will be no more Jewish holidays to celebrate until Chanukkah in December?

According to Blu Greenberg, author of *How to Run a Traditional Jewish Household*:

"The month of Heshvan sometimes goes by the name Mar Heshvan. There is a special explanation for this: the Hebrew word Mar has two meanings: bitter and mister. One tradition has it that because Heshvan contains no holiday or special observance, it has a taste of bitterness to it. Another more endearing tradition is that the Rabbis felt sorry for the month of Heshvan, with its lack of any special day, and therefore, to puff it up a bit and to give it some honor, they called it Mister Heshvan."



But wait .... Shabbat comes every Friday at sunset, without fail, even throughout Heshvan. It is greeted like a queen, and blessings are offered to acknowledge how special it is: *Baruch atta Adonai, mekadesh haShabbat*—Blessed are You, God, who makes the Shabbat holy. It is a day of rest and respite, a day set apart from the others. Shabbat is a weekly holiday commanded in the Torah, and it warrants a special dinner with ritual foods, candlelight, family and friends… celebratory attributes.

Many people have wonderful memories of childhood, and particularly of Shabbat: the trips to grandparents' homes to spend an evening with relatives, matzah ball soup, multi-course dinners ... traditions. There might also be memories of tough brisket or of over-boiled and flavorless chicken, perhaps a touch of indigestion. But generally people's memories of Shabbat seem to bring smiles.

In a small cookbook I found at a thrift shop—*The Celebrity Kosher Cookbook: A Sentimental Journey with Food, Mothers and Memories* by Marilyn Hall and Rabbi Jerome Cutler—an eclectic assortment of entertainers and athletes offers recipes and remembrances of growing up Jewish. Of course, because the book was published in 1975 some of the names are now unfamiliar, many of the contributors have passed on, and I only remember a few of them from appearances on "The Tonight Show" with Johnny Carson rather than for the particular achievements that had made them famous. But the stories are wonderful to read nonetheless, as pride in being Jewish shines through with warmth and with humor.

William Shatner offers the story of tasting too much horseradish at a seder when he was very young, saying "It was the Queen's Coronation, Fourth of July and Simchas Torah, all rolled into one." Monty Hall remembers that his grandmother shared a recipe with a non-Jewish neighbor by giving vague directions in Yiddish—"'A bisel mehr, a bisel wenegar' (English translation: 'More or less.')" Barry Newman considers his mother to be "a Jewish taxidermist. Whenever I was near her and I opened my mouth, she would stuff food in it." Henny Youngman tells jokes: "My mother's cooking was so bad ... her matzo balls were in demand for hockey pucks."

Others share anecdotes about early stages in their careers, or of the introduction of non-Jews to the joys of Jewish cuisine. Kirk Douglas was excited to tell his mother that he'd "just signed to star in three motion pictures". Her response? "That's nice, but are you eating enough?" Joey Bishop's family "kept a strictly kosher house"; so when he appeared at a nightclub, his parents "would come and bring a fork, a plate, and a can of Bumblebee salmon for dinner." Gary Morton was "in constant search" for resources to provide his wife, Lucille Ball, with a steady supply of blintzes, which they would store in the freezer (as many as 35 at one time); "Lucy reheats them and then sits down with a lot of sour cream and enjoys!" And Florence Henderson, who'd never eaten kosher food until she met her future husband, believes that "if religion could proselytize by food, Judaism could get a lot of converts."

Three of the contributors to this cookbook offer specific memories of Shabbat and recipes appropriate to serve for the weekly holiday. Neil Diamond recalls his grandmother's Friday preparations, Hank Greenberg tells of his mother's observance juxtaposed with his playing baseball on Saturdays (giving the neighbors a reason to engage in lashon hara), and Mel Torme remembers singing with his family members ... those who could still pry themselves away from the dinner table after an elaborate meal, that is.

So this Shabbat, be sure to tell stories of your own past—remembrances of meals, of people, of those no longer with us. Tell poignant stories and funny ones. In addition to preparing a new dish, perhaps also serve one that your family hasn't eaten in years and has forgotten. Shabbat, just like other holidays, is a time for establishing traditions and creating memories. ■

Hank Greenberg - Beef Stew Mamilige

My mother was a typical orthodox Roumanian Jewish lady. She baked her own bread, made chicken and chicken soup for Friday and blessed the candles .... When I was playing ball in high school, spending my weekends on the field (defaming the Sabbath), coming home dirty and bedraggled, the neighbors weren't so tolerant. Their gossiping was always the same. "The Greenbergs are such a nice family. It's a shame one of them had to be such a bum."

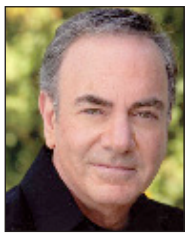
3 pounds stewing beef, cut in large pieces
1 teaspoon salt
pepper to taste
3 medium onions, chopped
2 leeks, cut up (white part only)
2 tablespoons oil or other fat
3 cloves garlic, put through garlic press
1 bay leaf
1/2teaspoon thyme
2 ounces brandy
2 cans beef broth
1 cup Burgundy wine
2 carrots, sliced
2 tablespoons chopped parsley

Season meat with salt and pepper. In a Dutch oven or heavy pan, saute chopped onions and leeks in 2 tablespoons oil till onions are golden brown. Add seasoned meat, crushed garlic, bay leaf and 1/2 teaspoon thyme. Toss to combine, and brown meat. Add brandy and set aflame. Spoon till flame subsides. Add beef broth, Burgundy wine and carrots. Bring to boil. Reduce heat to simmer meat and allow to cook until meat is tender (about 2 hours). Correct seasoning with salt and pepper. Remove bay leaf. Sprinkle with chopped parsley and serve with mamilige.

4 cups water
1 teaspoon salt
2 cups cornmeal
4 tablespoons margarine

Bring water to boil. Add salt. Add cornmeal slowly, stirring constantly. Reduce heat. Cook, stirring till mixture thickens. Add margarine. Continue to cook till mixture leaves sides of pan. Stir occasionally during cooking. Turn out on a platter. Serve with gravy from stew.

Serves 6.



Neil Diamond - Gedempte Fleish (Beef Pot Roast)

In my grandmother's home and the homes of many Jewish families, it was customary to clean the house and wash the floors on Friday. No sooner did the floors dry than they were covered with newspapers so they would stay clean. As any New York Jewish family can tell you - for they are all connoisseurs of linoleum "paper placement"—it is much better to spread out the New York Times than the Daily News. Not only does the Times cover more area, but since it has fewer pictures and black on the pages, it leaves fewer smudges when you remove it .... In our minds, clean newspapers on the floor meant a *yuntifdik* (holiday) feeling.

1 package onion soup mix
1 cup water
2 slices chuck, approximately 2 pounds each
1 teaspoon salt, or to taste
1/2 teaspoon black pepper, or to taste
1 teaspoon minced garlic, or to taste
6 potatoes, cut in quarters
1 green pepper, cut in quarters
6 carrots, cut in quarters
2 stalks celery, cut in quarters
dash of catsup

In a large skillet, dissolve onion soup mix in cup of water. Trim off fat and cut meat into bite-size pieces. Add to onion soup mix. Season with salt, pepper and garlic. Cover and simmer 1 hour. Lay potatoes, pepper, carrots, celery across top of simmering meat. Sprinkle catsup on top of meat and vegetables and cook another 1-1/2 hours.

Side dishes: Serve potato pancakes, or kasha varnishkas, or crumble matzo into bowl and cover with gravy from pot roast.

Serves 5.

Mel Torme - Yellow Cake with Chocolate Icing

I grew up in Chicago. On Friday nights at my grandmother's we would have the traditional Eve of Sabbath dinner. After the meal, those of us who were still able got up and went to the back porch. My uncles Art and Al, my dad and I, sang songs in harmony to work off our meals. The songs weren't the traditional Sabbath songs but World War I tunes. I played the uke, one of my uncles the clarinet, and we sang in three-part harmony. So, oddly enough, my grandmother's dinners were primarily responsible for the creation of the "Mel-Tones."

1 box yellow cake mix: Make as directed except add 1 egg and use whole milk in place of water.

Icing:

3-ounce package cream cheese
2 or 3 tablespoons sour cream, at room temperature
1 teaspoon vanilla
4 squares semi-sweet chocolate
3 squares unsweetened chocolate
2 or 3 cups powdered sugar

Melt 4 squares semi-sweet chocolate and 3 squares unsweetened chocolate over a double boiler. Allow chocolate to cool at room temperature. Combine cream cheese, sour cream and vanilla. Add cooled, melted chocolate. Add powdered sugar till desired consistency is reached. Spread over top and sides of cake.

Serves 4–6.

October 2012

Monday 1

Sukkot Services: BIC. Shaharit at 9:30 a.m. Mincha Ma'ariv at 7 p.m.

Sukkot Services: Chabad. 9:45 a.m. and 6:45 p.m.

Women's Torah Study: TBE. After centuries of not being encouraged to study Torah, women are now empowered to do so. Join a unique experience to study and discuss what the Torah says through the voices of women. For information, contact Cantor Annie Rose at cantorannie@gmail.com. 7–8:30 p.m.

Tuesday 2

Sukkot Services: Chabad. 9:45 a.m.

Yidish Tish (Yiddish Conversational Group): All ages and levels welcome including UM and non-UM participants. 1:30 p.m. at Beanster's Café, ground floor of UM Michigan League. For information, call 936-2367.

Sukkot Services: BIC. Shaharit at 9:30 a.m. Mincha Ma'ariv at 7 p.m.

SPICE: JCC Seniors. Energy Exercise with Maria Farquhar, $4per session or 3 sessions for $10, 11 a.m.; Dairy Lunch Buffet, $3, Noon. Mah-Jongg, Bridge and other card games, Wii sports, quilting and other crafts, 1 p.m.

Hebrew 104: TBE. 6:15 – 7:15 p.m.

Hebrew 101: TBE. 7:15 – 8:15 p.m.

Spirituality Book Club Meeting: TBE. With Visiting Scholar Rabbi Ralph Mecklenburger, former TBE rabbi and currently serving Beth El Congregation in Forth Worth. Rabbi Mecklenburger will discuss topics from his recent book, *Our Religious Brains: What Cognitive Science Reveals about Belief, Morality, Community and Our Relationship with God.* Copies of book available for loan from Temple office. For information, contact Cantor Rose at cantorannie@gmail.com. 7:30–8:30 p.m.

Tea and Torah on Tuesday—for Women: Chabad. Reading the Bible may be easy, but understanding it is no simple matter. Study the text in the original, with the classical Rashi commentary. 8 p.m. *Every Tuesday*.

Wednesday 3

Tai Chi: JCC. First session of eight-week class offered through Washtenaw Community College at the JCC. Taught by Karla Grosbeck of Good EnerChi Studio. Fees and registration information found on WCC website. For information, contact karenfreedland@jccfed.org or phone 971-0990. 12:30–1:30 p.m.

Afternoon Concert Series: JCC. Ann Arbor Symphony Orchestra, featuring Arie Lipsky on cello, Aaron Berofsky and David Ormai on violin, and Kathryn Votapek on viola. Refreshments served at 1 p.m.; Concert begins at 1:30 p.m. $8/ticket available through Ann Arbor Symphony Orchestra or at the door. For information, contact karenfreedland@jccfed.org or phone 971-0990. 1 p.m.

Pizza in the Hut: BIC. 6 p.m.

Weekly Musical Meditations: TBE. Cantor Annie Rose will collaborate with John Goodell, St. Clare's music director, in musical meditations in the sanctuary. Take time for meditation, personal prayer, or thought accompanied by music. 6:15–7:15 p.m.

Hebrew 103: TBE. 6:30 p.m.–7:30 p.m.

Soup in the Sukkah: Jewish Women's Circle. Presented by Esther Goldstein in her backyard Sukkah or in her home, depending upon the weather. Focus will be on cooking, eating soup and on the relevance of Sukkot, the holiday of unity. $10 donation requested. Space is limited. RSVP to esther@jewmich.com. 7 p.m.

Thursday 4

SPICE: JCC Seniors. Energy Exercise with Maria Farquhar, $4 per session, 10 a.m. Current Events with Heather Dombey, 11 a.m. Dairy Lunch Buffet, $3/for adults over age 60, Noon. Special events and presentations at 1 p.m.

Spirituality Book Club: TBE. Lunchtime book club session focusing on first book of the year, *Our Religious Brains: What Cognitive Science Reveals about Belief, Morality, Community and Our Relationship with God,* by Rabbi Ralph Mecklenburg. For information, contact Cantor Annie Rose at cantorannie@gmail.com. Noon–1 p.m.

Lunch and Monthly Birthday Celebration: JCC Seniors. Meet students from Ann Arbor Nahala Student Exchange at noon. Birthday celebration for all with October birthdays at 12:30 p.m. Bring family and friends for lunch and birthday cake.

Presentation: JCC Seniors. Linda Grekin, former English, Drama and Creative Writing teacher, will discuss the process of writing poetry and creating a picture with words. 1 p.m.

Stretch and Kvetch Yoga: JCC. Stretch and strengthen through yoga. Led by Natalie Berry, staff instructor from A2 Yoga. Pre-registration required. For information or to register, contact karenfreedland@jccfed.org or phone 971-0990. 6–7 p.m. *Thursdays.*

Tradition and Change: BIC. "How the Conservative Movement's Rabbis Interpret Jewish Law." 8 p.m.

Talmud Study Group–Jewish Civil Law: Chabad. Sharpen your wits and knowledge of the Jewish legal system by following the intriguing discussions in the Talmud. The Talmud is a composite of practical law, logical argumentation and moral teachings. Study of the original Talmud tractate. 8 p.m. *Every Thursday.*

Friday 5

Yiddish Open House: JCC. 1:30–3 p.m.

Shabbat Services for Young Families: TBE. Tot Shabbat for ages 5 and under at 5:30 p.m. Tot and Sukkat Shalom dinner at 6:00 p.m. Adult Shabbat Dinner–Brotherhood BBQ at 6 p.m. Shira and Sukkat Shalom for ages 5 through 10 at 6:30 p.m. Popsicle Oneg follows. Third Grade Shabbat Service with Youth Choir at 7:30 p.m.

Friday evening services: *See listing at end of calendar.*

Saturday 6

Torah Study with Rabbi: TBE. 8:50 a.m.

Learner's Service: AARH. Second of nine monthly sessions held at the JCC and led by rabbinic intern Aura Ahuvia who will guide participants through the historical, geographical and political traditions of the Saturday morning service. For information, visit www.aarecon.org or call 445-1910. 10 a.m.–noon.

Shabbat services: *See listing at end of calendar.*

Sunday 7

Hashanah Rabbah: Chabad. Morning services at 9 a.m. Everyone will receive a bunch of willows for the services. Afternoon-evening services at 6:45 p.m. Special event all-night Dancing with the Torah.

Tanya–Jewish Mysticism: Chabad. Delve into the basic text of Chassidism and discover the beauty of Judaism. 10:30 a.m. *Every Sunday.*

Rosh Hodesh: It's a Girl Thing: BIC. 12:15 p.m.

Simchat Torah Service: TBE. 6:30 p.m.

Simchat Torah Study Session: TBE. Rabbi Levy leads a deeper look into the Book of Kohelet (Ecclesistes), the book read during Sukkot. Examination of the human experience of joy, laughter, togetherness, sorrow and grief. Dinner provided. RSVP to Julie at jhaines@templebethemeth.org. 7:30–8:30 p.m.

Monday 8

English as a Second Language Daily Classes: JFS. Ongoing class from 9 a.m.–noon on Mondays–Fridays and 1–3 p.m. on Mondays–Thursdays at Jewish Family Services, 2245 South State Street. For more information, contact JFS at 769-0209 or email andre@jfsannarbor.org. *Ongoing.*

Shemini Atzeret: BIC. Shaharit with Yizkor. 9:30 a.m.

Shemini Atzeret: Chabad. Morning services and Yizkor at 9:45 a.m. Afternoon and evening services at 6:30 p.m.

Erev Simchat Torah Dinner: BIC. 6 p.m.

Simchat Torah: BIC. Ma'ariv and Hakafot. 7 p.m.

Simchat Torah: Chabad. All-night dancing starting at 8 p.m.

Tuesday 9

Simchat Torah: Chabad. Morning services with Torah dancing Afternoon evening services at 6:45 p.m. at 9:45 a.m.

Yidish Tish (Yiddish Conversational Group): All ages and levels welcome including UM and non-UM participants. 1:30 p.m. at Beanster's Café, ground floor of UM Michigan League. For information, call 936-2367.

SPICE: JCC Seniors. Energy Exercise with Maria Farquhar, $4per session or 3 sessions for $10, 11 a.m.; Dairy Lunch Buffet, $3, Noon. Mah-Jongg, Bridge and other card games, Wii sports, quilting and other crafts, 1 p.m.

Simchat Torah: BIC. Shararit and Hallal at 8:30 a.m. International Shul of Pancakes at 9:30 a.m. Torah Reading and Hakafot at 10:30 a.m. Mincha and Ma'ariv at 6:45 p.m.

Hebrew 104: TBE. 6:15 – 7:15 p.m.

Hebrew 101: TBE. 7:15 – 8:15 p.m.

Tea and Torah on Tuesday—for Women: Chabad. Reading the Bible may be easy, but understanding it is no simple matter. Study the text in the original, with the classical Rashi commentary. 8 p.m. *Every Tuesday*.

Wednesday 10

Understanding the Generations: Osher Lifelong Learning Institute. Class hosted at the JCC. 10–11:30 a.m. *Wednesdays through October 31.*

Lunch and Learn: BIC. Noon.

Food for Thought: A Jewish Food Book Club: TBE. Bring your dinner at 5:30 p.m. to schmooze before meeting begins at 6 p.m. RSVP to Rabbi Delson at ldelson@templebethemeth.org. 6–7:15 p.m.

Weekly Musical Meditations: TBE. Cantor Annie Rose will collaborate with John Goodell, St. Clare's Music director, in musical meditations in the sanctuary. Take time for meditation, personal prayer, or thought accompanied by music. 6:15–7:15 p.m.

Hebrew 103: TBE. 6:30 p.m.–7:30 p.m.

Men's Torah Study: TBE. Meets twice a month for evening of learning. Refreshments served. For information, contact Roger Stutesman at rgstutesman@sbcglobal.net. 7:30 p.m.

Thursday 11

SPICE: JCC Seniors. Energy Exercise with Maria Farquhar, $4 per session, 10 a.m. Current Events with Heather Dombey, 11 a.m. Dairy Lunch Buffet, $3/for adults over age 60, Noon. Special events and presentations at 1 p.m.

Presentation: JCC Seniors. A registered nurse from Care Response will provide free blood pressure checks at 12:30 p.m. Ann

Musical Presentation: JCC Seniors. Local musician Laurel Federbush will play a selection of music on the harp. Her repertoire will include Classical, Celtic and Contemporary. 1 p.m.

Tradition and Change: BIC. "How the Conservative Movement's Rabbis Interpret Jewish Law." 8 p.m.

Talmud Study Group–Jewish Civil Law: Chabad. Sharpen your wits and knowledge of the Jewish legal system by following the intriguing discussions in the Talmud. The Talmud is a composite of practical law, logical argumentation and moral teachings. Study of the original Talmud tractate. 8 p.m. *Every Thursday.*

Friday 12

Yiddish Open House: JCC. 1:30–3 p.m.

Annual Fall Retreat: AARH. Weekend shabbaton for all community members featuring music, lay-led services, communal meals and activities for all ages including hiking, games, dancing, yoga and thoughtful discussion. Visit www.aarecon.org for more information. Held at Emrich Center in Brighton. For information or to make a reservation, contact Jennifer Cohen via www.aarecon.org/contact-us or leave a message at 445-1910.

Shabbat Services for Young Families: TBE. Tot Shabbat for ages 5 and under at 5:30 p.m. Tot and Sukkat Shalom dinner at 6:00 p.m. Shalom Dinner at 6:30 p.m. Popsicle Oneg follows. Shabbat Service at 7:30 p.m.

Friday evening services: *See listing at the end of the calendar.*

Saturday 13

Torah Study with Rabbi: TBE. 8:50–9:30 a.m.

Morning Services: BIC. Shabbat Limmud at 9 a.m. Sixth Grade Shabbat Morning Program at 9:30 a.m. Baby Shabbat at 9:30 a.m. Kehillat Shabbat for 3rd–5th Grade at 11 a.m. Mini Minyan for K–2nd Grade at 11:15 a.m. Tot Shabbat at 11:15 p.m.

Chapel Service: TBE. 10–11 a.m.

Shabbat services: *See listing at end of calendar.*

Sunday 14

Planning Meeting: BIC Men's Club. 9:30 a.m.

Sukkah Deconstruction: BIC. 9:30 a.m.

Tanya–Jewish Mysticism: Chabad. Delve into the basic text of Chassidism and discover the beauty of Judaism. 10:30 a.m. *Every Sunday.*

Sunday Minyan: BIC. Moves to Winter hours. 5 p.m.

Adult B'nai Mitzvah Class: TBE. For information, contact Cantor Rose at cantorannie@gmail.com. 7:45–8:45 p.m.

Monday 15

English as a Second Language Daily Classes: JFS. Ongoing class from 9 a.m.–noon on Mondays–Fridays and 1–3 p.m. on Mondays–Thursdays at Jewish Family Services, 2245 South State Street. For more information, contact JFS at 769-0209 or email andre@jfsannarbor.org. *Ongoing.*

Investing in Retirement: Osher Lifelong Learning Institute. Class hosted at the JCC. 1–2:30 a.m. *Mondays through December 3.*

Trop Class: TBE. With Cantor Rose. For information, contact cantorannie@gmail.com Noon–1 p.m.

Women's Torah Study: TBE. With Cantor Rose. For information, contact cantorannie@gmail.com. 7 p.m.

The Silver Age of Yiddish Music: JCC Cultural Arts and Education. Lively presentation of music and current information about Jewish music today. Led by Jack Zaientz, Ann Arbor

area research scientist and blogger about contemporary Jewish music. Registration required. $5/members; $10/non-members. For information or to register, contact karenfreedland@jccfed.org or phone 971-0990. 7–8:30 p.m.

Tuesday 16

Yidish Tish (Yiddish Conversational Group): All ages and levels welcome including UM and non-UM participants. 1:30 p.m. at Beanster's Café, ground floor of UM Michigan League. For information, call 936-2367.

SPICE: JCC Seniors. Energy Exercise with Maria Farquhar, $4per session or 3 sessions for $10, 11 a.m.; Dairy Lunch Buffet, $3, Noon. Mah-Jongg, Bridge and other card games, Wii sports, quilting and other crafts, 1 p.m.

Hebrew 104: TBE. 6:15 – 7:15 p.m.

Hebrew 101: TBE. 7:15 – 8:15 p.m.

"The 'Other' in Jewish Tradition: Challenges and Opportunities:" BIC. 8 p.m.

Lecture: EMU Jewish Studies. Dr. Pamela Nadell, the Patrick Clendenen Chair in Women's and Gender History, Chair of the Department of History, and Director of the Jewish Studies Program at American University will present, "The Triangle Shirtwaist Factory Fire: Out of Tragedy Comes Social Justice." Eastern Michigan University Student Center Auditorium. 7 p.m.

Tea and Torah on Tuesday—for Women: Chabad. Reading the Bible may be easy, but understanding it is no simple matter. Study the text in the original, with the classical Rashi commentary. 8 p.m. *Every Tuesday*.

Wednesday 17

Lunch and Learn: BIC. Noon.

Weekly Musical Meditations: TBE. Cantor Annie Rose will collaborate with John Goodell, St. Clare's Music director, in musical meditations in the sanctuary. Take time for meditation, personal prayer, or thought accompanied by music. 6:15–7:15 p.m.

Hebrew 103: TBE. 6:30 p.m.–7:30 p.m.

Thursday 18

SPICE: JCC Seniors. Energy Exercise with Maria Farquhar, $4 per session, 10 a.m. Current Events with Heather Dombey, 11 a.m. Dairy Lunch Buffet, $3/for adults over age 60, Noon. Special events and presentations at 1 p.m.

Presentation: JCC Seniors. Eileen Freed will share her experiences and pictures from the 2012 London Olympics in her presentation, "What Do Mia Hamm, the Freed Family and a Rubber Chicken Have in Common?" 1 p.m.

Meditation for Wellness: JCC Cultural Arts and Education. Three-session class led by Dr. Rita Benn, PhD who directs the Faculty Scholar's Program in Integrative Healthcare at the University of Michigan. $80/members; $100/non-members. Fro information, contact Karen Freedland at karenfreedland@jccfed.org or phone 971-0990. 7–8:30 p.m. *Also October 23 and 30.*

Thirsty Third Thursday: BIC Men's Club. 8 p.m.

Tradition and Change: BIC. "How the Conservative Movement's Rabbis Interpret Jewish Law." 8 p.m.

Talmud Study Group–Jewish Civil Law: Chabad. Sharpen your wits and knowledge of the Jewish legal system by following the intriguing discussions in the Talmud. The Talmud is a composite of practical law, logical argumentation and moral teachings. Study of the original Talmud tractate. 8 p.m. *Every Thursday.*

Friday 19

Yiddish Open House: JCC. 1:30–3 p.m.

Shabbat Services for Young Families: TBE. Tot Shabbat for ages 5 and under at 5:30 p.m. Tot and Sukkat Shalom dinner at 6:00 p.m. Shira and Sukkat Shalom for ages 5 through 10 at 6:30 p.m. Popsicle Oneg follows. Brotherhood Shabbat Service with Kol Halev at 7:30 p.m.

7th Grade Shabbat Family Dinner: BIC. 7 p.m.

Friday evening services: *See listing at end of calendar.*

Saturday 20

Torah Study with Rabbi: TBE. 8:50–9:30 a.m.

Chapel Service: TBE. 10–11 a.m.

Saturday Morning Services: AARH. Interactive community service held at the JCC featuring music, singing, modern English readings alongside traditional prayers and thought-provoking Torah discussion, led by rabbinic intern Aura Ahuvia. For information, visit aarecon.org or phone 445-1910. 10 a.m.–noon.

Shabbat services: *See listing at end of calendar.*

Sunday 21

Tanya–Jewish Mysticism: Chabad. Delve into the basic text of Chassidism and discover the beauty of Judaism. 10:30 a.m. *Every Sunday.*

October Hike: Jewish Hikers Of Michigan. For more information or to be added to the JHOM email list, contact Eli Avny at jewishhikers@gmail.com or by phone at 883-9522 or email Rabbi Lisa Delson ldelson@templebethemeth.org or by phone at 665-4744. 1 p.m.

Detroit Outing: BIC. Trip to Isaac Agree Downtown Synagogue in Detroit. Noon.

Monday 22

English as a Second Language Daily Classes: JFS. Ongoing class from 9 a.m.–noon on Mondays–Fridays and 1–3 p.m. on Mondays–Thursdays at Jewish Family Services, 2245 South State Street. For more information, contact JFS at 769-0209 or email andre@jfsannarbor.org. *Ongoing.*

Trop Class: TBE. With Cantor Rose. For information, contact cantorannie@gmail.com Noon–1 p.m.

Beit Café: Adult Education Night: TBE. Two offerings at 7 p.m. and two at 8 p.m. 7–9 p.m.

Film Discussion Group: JCC. With Russ Collins, Executive Director of the Michigan Theater. Once a month lively discussion and viewings of popular blockbusters, independent films, thought-provoking dramas, intense thrillers, and more. For information, contact karenfreedland@jccfed.org or phone 971-0990. 7–8:30 p.m.

Jewish Mama's Group: BIC. Evening classes meet once per month. Participants will discuss how to raise self-reliant, compassionate and ethical children. Group will read and discuss *The Blessing of the Skinned Knee,* by Wendy Mogul. Noreen DeYoung, Director of JCC's Department of Early Childhood, Youth and Family Programming, will lead the class. $60 fee includes cost of book, food and childcare. For information or to register, contact noreendeyoung@jccfed.org or phone 971-0990. 7:30–8:30 p.m.

Tuesday 23

Yidish Tish (Yiddish Conversational Group): All ages and levels welcome including UM and non-UM participants. 1:30 p.m. at Beanster's Café, ground floor of UM Michigan League. For information, call 936-2367.

SPICE: JCC Seniors. Energy Exercise with Maria Farquhar, $4per session or 3 sessions for $10, 11 a.m.; Dairy Lunch Buffet, $3, Noon. Mah-Jongg, Bridge and other card games, Wii sports, quilting and other crafts, 1 p.m.

Jewish Mama's Group: BIC. Morning classes meet once per month. Participants will discuss how to raise self-reliant, compassionate and ethical children. Group will read and discuss *The Blessing of the Skinned Knee,* by Wendy Mogul. Noreen DeYoung, Director of JCC's Department of Early Childhood, Youth and Family Programming, will lead the class. $60 fee includes cost of book, food and childcare. For information or to register, contact noreendeyoung@jccfed.org or phone 971-0990. 10–11 a.m.

A is for Aging, B is for Birthdays: Changing Attitudes Towards Aging, One Child at a Time. Osher Lifelong Learning Institute. Class hosted at the JCC. 10–11:30 a.m. *Tuesdays through November 6.*

Hebrew 104: TBE. 6:15 – 7:15 p.m.

Hebrew 101: TBE. 7:15 – 8:15 p.m.

Meditation for Wellness: JCC Cultural Arts and Education. Second session of three-session class. 7–8:30 p.m. *See October 18.*

"The 'Other' in Jewish Tradition: Challenges and Opportunities:" BIC. 8 p.m.

Tea and Torah on Tuesday—for Women: Chabad. Reading the Bible may be easy, but understanding it is no simple matter. Study the text in the original, with the classical Rashi commentary. 8 p.m. *Every Tuesday*.

Wednesday 24

Lunch and Learn: BIC. Noon.

Weekly Musical Meditations: TBE. Cantor Annie Rose will collaborate with John Goodell, St. Clare's Music director, in musical meditations in the sanctuary. Take time for meditation, personal prayer, or thought accompanied by music. 6:15–7:15 p.m.

Hebrew 103: TBE. 6:30 p.m.–7:30 p.m.

Men's Torah Study: TBE. Meets twice a month for evening of learning. Refreshments served. For information, contact Roger Stutesman at rgstutesman@sbcglobal.net. 7:30 p.m.

Thursday 25

SPICE: JCC Seniors. Energy Exercise with Maria Farquhar, $4 per session, 10 a.m. Current Events with Heather Dombey, 11 a.m. Dairy Lunch Buffet, $3/for adults over age 60, Noon. Special events and presentations at 1 p.m.

Presentation: JCC Seniors. Idelle Hammond-Sass, local jewelry designer and Rec & Ed instructor, will discuss the process of making jewelry and provide a demonstration. 1 p.m.

Tradition and Change: BIC. "How the Conservative Movement's Rabbis Interpret Jewish Law." 8 p.m.

Talmud Study Group–Jewish Civil Law: Chabad. Sharpen your wits and knowledge of the Jewish legal system by following the intriguing discussions in the Talmud. The Talmud is a composite of practical law, logical argumentation and moral teachings. Study of the original Talmud tractate. 8 p.m. *Every Thursday.*

Friday 26

Yiddish Open House: JCC. 1:30–3 p.m.

Shabbat Services for Young Families: TBE. Tot Shabbat for ages 5 and under at 5:30 p.m. Tot and Sukkat Shalom dinner at 6:00 p.m. Shira and Sukkat Shalom for ages 5 through 10 at 6:30 p.m. Popsicle Oneg follows. Birthday and Anniversary Shabbat Service at 7:30 p.m.

Friday Night Lights: BIC. With Gan/Alef Consecration. Service at 6 p.m. followed by dinner at 7 p.m.

Fourth Friday Shabbat Service: AARH. Musical Kabbalat Shabbat services held at the JCC and open to all. Led by rabbinic intern Aura Ahuvia. Services followed by vegetarian potluck dinner. Pizza for children before services at 6 p.m. Childcare provided during services. Reservations preferred. Contact Jennifer Cohen at www.aarecon.org/contact-us or phone 445-1910. 6–10 p.m.

Friday evening services: *See listing at the end of the calendar.*

Saturday 27

Torah Study with Rabbi: TBE. 8:50–9:30 a.m.

Shabbat Limmud: BIC. 9 a.m.

Tot Shabbat: BIC. 11:15 a.m.

Shabbat services: *See listing at end of calendar.*

Sunday 28

Gan Katan: BIC. 10 a.m.

Tanya–Jewish Mysticism: Chabad. Delve into the basic text of Chassidism and discover the beauty of Judaism. 10:30 a.m. *Every Sunday.*

Adult B'nai Mitzvah Class: TBE. For information, contact Cantor Rose at cantorannie@gmail.com. 7:45–8:45 p.m.

Monday 29

English as a Second Language Daily Classes: JFS. Ongoing class from 9 a.m.–noon on Mondays–Fridays and 1–3 p.m. on Mondays–Thursdays at Jewish Family Services, 2245 South State Street. For more information, contact JFS at 769-0209 or email andre@jfsannarbor.org. *Ongoing.*

Trop Class: TBE. With Cantor Rose. For information, contact cantorannie@gmail.com Noon–1 p.m.

"Historical Roots of Modern Judaism" Class: JCC Cultural Arts and Education. Three-week course covering the four varieties of Judaism that dominate Jewish life today: Reform, Conservative, Modern Orthodox and Ultra-Orthodox. Taught by Todd Endelman, UM Professor Emeritus and author of recent book, *Broadening Jewish History: Toward a Social History of Ordinary Jews.*" $100/members; $125/non-member. Must register by October 22. For information or to register, contact Karen Freeedland at karenfreedland@jccfed.org or phone 971-0990. 7–8:30 p.m. *Also November 1 and 5.*

Tuesday 30

Yidish Tish (Yiddish Conversational Group): All ages and levels welcome including UM and non-UM participants. 1:30 p.m. at Beanster's Café, ground floor of UM Michigan League. For information, call 936-2367.

SPICE: JCC Seniors. Energy Exercise with Maria Farquhar, $4per session or 3 sessions for $10, 11 a.m.; Dairy Lunch Buffet, $3, Noon. Mah-Jongg, Bridge and other card games, Wii sports, quilting and other crafts, 1 p.m.

Hebrew 104: TBE. 6:15 – 7:15 p.m.

Hebrew 101: TBE. 7:15 – 8:15 p.m.

Meditation for Wellness: JCC Cultural Arts and Education. Second session of three-session class. 7–8:30 p.m. *See October 18.*

Tradition and Change: BIC. "How the Conservative Movement's Rabbis Interpret Jewish Law." 8 p.m.

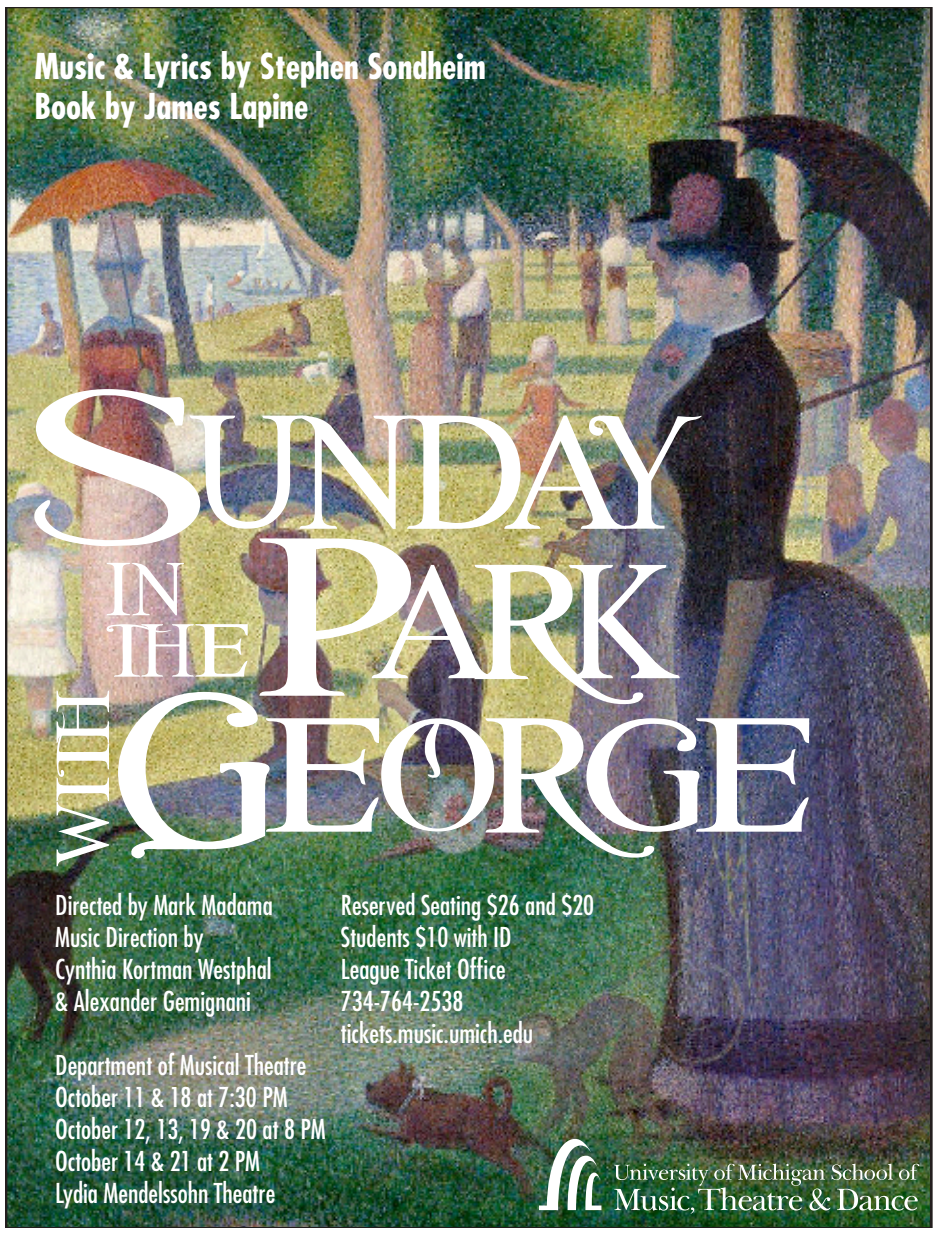
Tea and Torah on Tuesday—for Women: Chabad. Reading the Bible may be easy, but understanding it is no simple matter. Study the text in the original, with the classical Rashi commentary. 8 p.m. *Every Tuesday*.

Wednesday 31

Lunch and Learn: BIC. Noon.

Weekly Musical Meditations: TBE. Cantor Annie Rose will collaborate with John Goodell, St. Clare's Music director, in musical meditations in the sanctuary. Take time for meditation, personal prayer, or thought accompanied by music. 6:15–7:15 p.m.

Hebrew 103: TBE. 6:30 p.m.–7:30 p.m.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October 12, 13, 19 & 20 at 8 PM
October 14 & 21 at 2 PM
Lydia Mendelssohn Theatre
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Music, Theatre & Dance

Calendar

Weekly Friday night Shabbat services

Shabbat Service: AAOM. Services held at UM Hillel. Call 994-9258 in advance to confirm time.

Shabbat Service: BIC. 6 p.m.

Shabbat Service: TBE. Tot Shabbat at 5:30 p.m., followed by tot dinner. Sukkat Shalom service at 6:30 p.m. for "tot grads," preceded by dinner. Shira at 6:30 p.m. Oneg for Tot and Sukkat Shalom families at 7 p.m. Traditional Service at 7:30 p.m. Once a month Middle School Service at 7:30 p.m. For information, call 665-4744.

Shabbat Service: Ann Arbor Reconstructionist Havurah. 6:15 p.m. at the JCC the last Friday each month. Musical Shabbat service followed by vegetarian potluck. Pizza nosh for the kids at 6:00 p.m. Childcare provided during the service. All are welcome to attend. For information, call 975-6527, email mamacohen@comcast.net, or visit www.aarecon.org.

Shabbat Service: Chabad. Begins at candle-lighting time. Home hospitality available for Shabbat meals and Jewish holidays. Call 995-3276 in advance.

Weekly Shabbat services

Shabbat Services: AAOM. Morning service, 9:30 a.m. Evening service, 35 minutes before sunset. Call 662-5805 for information. Mincha/Ma'ariv with Seudah Shlisheet and Dvar Torah every week. Torah topics and a bite to eat. Discussions led by Rabbi Rod Glogower and other local scholars. Home hospitality available for Shabbat meals. UM Hillel.

Shabbat Services: BIC. 9:30 a.m. Morning childcare from 10 a.m.–12:15 p.m.

Shabbat Services: AA Reconstructionist Havurah. Learners' Service held first or second Saturday each month at the JCC from 10 a.m.–noon. Discussion-based format with changing topics, focusing on historical, geographical, and political traditions of different parts of traditional service each month. For info, email info@aarecon.org or call 913-9705 or visit www.aarecon.org.

Shabbat Services: Chabad. Morning services at 9:45 a.m. Afternoon services 45 minutes before sundown.

Shabbat Services: Pardes Hannah. Generally meets the 2nd and 4th Saturdays of each month. Call 663-4039 for more information. 10 a.m. Led by Rabbi Elliot Ginsburg.

Shabbat Services: TBE. Torah Study with Rabbi Levy at 8:50 a.m. Morning Minyan with Rabbi Delson and lay leaders at 9:30 a.m. Sanctuary Service at 10 a.m. most weeks. Call the office at 665-4744 or consult website at www.templebethemeth.org for service details.

Home Hospitality for Shabbat and Holiday Meals: AAOM. Call 662-5805 in advance.

Home Hospitality and Meals: Chabad. Every Shabbat and Holiday. Call 995-3276 in advance.

Frequently listed phone numbers and addresses of organizations:

Ann Arbor Orthodox Minyan (AAOM)
1429 Hill Street 994-5822

Ann Arbor Reconstructionist Havurah (AARH)
P.O. Box 7451, Ann Arbor 913-9705

Beth Israel Congregation (BIC)
2000 Washtenaw Ave. 665-9897

Chabad House
715 Hill Street 995-3276

EMU Hillel
965 Washtenaw Ave., Ypsilanti 482-0456

Jewish Community Center (JCC)
2935 Birch Hollow Drive 971-0990

Jewish Cultural Society (JCS)
2935 Birch Hollow Drive 975-9872

Jewish Family Services (JFS)
2245 South State Street 769-0209

Jewish Federation
2939 Birch Hollow Drive 677-0100

Pardes Hannah
2010 Washtenaw Ave. 761-5324

Temple Beth Emeth (TBE)
2309 Packard Road 665-4744

UM Hillel
1429 Hill Street 769-0500

Shabbat Candlelighting

October 7	6:35 p.m.
October 14	6:23 p.m.
October 21	6:10 p.m.
October 28	5:58 p.m.

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28th Anniversary Dinner

When: November 11, 2012
Where: Congregation Shaarey Zedek
Who: Guest Speaker Father Patrick Desbois
Contact: 248.553.2400 ext. 29 or www.holocaustcenter.org

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October 10, 4 pm
Lev Raphael, Author of *My Germany*
"Breaking the Jewish Taboo on Germany"
202 South Thayer Street, Room 2022

October 11, 12 noon
Jonathan Freedman, Frankel Fellow
"Transformations of a Jewish Princess: Salome and the Remaking of the Jewish Woman's Body from Sarah Bernhardt Through Betty Boop"
202 South Thayer Street, Room 2022

October 17, 7 pm (6:30 Reception)
"Jews & Higher Education in the U.S.: Intellectual Assimilation & Its Discontents" (panel with Daniel Horowitz, Smith; Kirsten Fermaglich, MSU; and Deborah Dash Moore, U-M)
915 E. Washington Street
Rackham, Assembly Hall

October 18, 4 pm
David Fishman, JTS
"The First Holocaust Museum: The Jewish Museum in Vilnius/Vilna, 1944-1949"
915 E. Washington Street
Rackham, East Conference Room

October 25, 12 noon
Tatjana Lichtenstein, Frankel Fellow
"Making Jews at Home: Zionism As a Strategy of Integration in Interwar Czechoslovakia"
202 South Thayer Street, Room 2022

November 15, 12 noon
Andrea Siegel, Frankel Fellow
"What Can Poetry and Literature Teach New Mothers? Health Promotion and the Early Arab-Zionist Conflict"
202 South Thayer Street, Room 2022

November 29 12 noon
Harvey Goldberg, Frankel Fellow
"Ritual Mutuality Among Muslims and Jews in North Africa"
202 South Thayer Street, Room 2022

december 6, 12 noon
Lisa Silverman, Frankel Fellow
"The Art of Loss: Madame d'Ora, Photography, and the Return of Jewish Property After the Holocaust"
202 South Thayer Street, Room 2022

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Jews in the Bible Belt's small towns face curiosity, ignorance

By Holly Leber

CHATTANOOGA, Tenn. (JTA)—Sometimes, Benjamin Rosenthal thinks about leaving the small town of Indianola, Miss., pop. 11,000, where he spent most of his life. He wants to go somewhere bigger, with more Jews. "It's very easy to lose your identity in the Bible Belt in a town when you are the religious minority," said Rosenthal, 25.

In the Bible Belt, religion rules and Jesus is king, particularly in the small towns and cities that make up the region in the U.S. South. Jews comprise less than 1 percent of the population in the South, according to Louis Schmier, a professor of history at Valdosta State University in Georgia, with most living in large cities like Atlanta and Charlotte. Some so-called circuit rabbis travel hundreds of miles to different congregations, often with fewer than 50 members. One of the first questions a newcomer in the South is typically asked is "What church do y'all go to?"

A self-described "displaced New Yorker" from Manhattan's Lower East Side, Schmier, 70, moved South in 1962 with his own stereotypes. "My image was that on Saturday night every Southerner got himself liquored up, put on his sheet and went out looking for—" he said, using two unquotable terms for Jews and blacks. In reality, he said, "They're a nice people down here."

Nice, and often curious, says Rosie Perlstein, whose husband, Shaul, is rabbi of Chabad Lubavitch of Chattanooga.

"People are always calling and always want to learn about" Judaism, she said. "People ask in a nice way. They're polite. They'll ask about different holidays." The Perlsteins moved to Chattanooga from Brooklyn in 2009.

While many people have a respectful curiosity about Judaism, others think it's their duty to spread the word of Jesus, the rabbi said. "It's impossible to stop in the South," he said. The Perlsteins say that drive is not born of malice, but simple ignorance of other beliefs. This is a common sentiment expressed by Southern Jews.

"The rank-and-file citizenry here knows Judaism and respects Judaism, but doesn't understand Judaism, doesn't understand why we don't accept Christ into our heart as our savior," said Robert Goldsmith, executive director of the Blumberg Family Jewish Community Services of Dothan, Ala. His wife, Lynne, is one of the traveling rabbis, as is Debra Kassoff. Based in Jackson, Miss., Kassoff makes a nearly 450-mile round-trip to Greenville, Miss., every other weekend. Rosenthal is among her congregants, traveling 30 miles to Greenville's Hebrew Union Temple.

Kassoff previously had been director of rabbinic studies at the Goldring/Woldenberg Institute of Southern Jewish Life in Jackson, which runs the Museum of the Southern Jewish Experience, from 2003 to 2006. While there, she traveled a six-state region, conducting services in different cities that did not have a full-time rabbi.

"There's a world of difference between a Boston sensibility and a Jackson or Greenville sensibility," said Kassoff, who served as the rabbi at Temple Emanu-El in Marblehead, Mass., from 2006 to 2010. "In Boston there is a large Jewish community. People can be Jewish, but not really show up," she said. "In a place like Greenville, that is not as possible. It's not possible to take for granted that there will continue to be services. We don't have the same critical mass." It is the lack of critical mass that led Kassoff to suggest holding services only every other week at Hebrew Union, and also led the Blumberg Family Jewish Community Services to launch the Family Relocation Project in Dothan, which offers up to $50,000 financial assistance to Jewish families willing to relocate to Dothan for at least five years.

Stephanie Butler, 34, her husband Ken, also 34, were one of less than five families to take up the offer. In 2010, they left St. Petersburg, Fla. for Dothan. The Jewish community in their new home, she said, is close-knit, but very small indeed. Of more than 66,000 residents, only 65 families in the area are Jewish. "Here there are people who have never met someone who is Jewish," she said. "Whether or not I feel responsible for educating them, they always have a lot of questions. They have an interesting perspective about Jews being the chosen people. They're like, 'Oh, I respect you so much.' And I'm like, 'you don't know me.' They have preconceived notions about who and what Jews are."

Still, she said, she has not experienced bigotry or anti-Semitism during her time in Dothan. Likewise, said Kassoff, many of her congregants in Greenville have told her they have encountered confusion, but not cruelty.

Rosenthal, however, said he has experienced some mild instances of anti-Semitism. "As a child, "I got told I was going to Hell because I killed Jesus. It frustrated me to no end," he said. One time, he added, a colleague asked him what he was doing for Easter. "You know," she said, "because that's the day y'all killed our lord and savior."

The Perlsteins' experience has been a little different. They say their family's devotion to their religion evokes a certain respect, particularly in an area where faith has such a stronghold.

"I think people see that we're Jewish, and that we're proud of our religion and we hold it strong, and I feel like people have a strong respect for that," Rosie Perlstein said. "Maybe it's because they're so religious. The idea of being proud of who you are instead of working on assimilating, I've found people to really respect that." She said her family is in Chattanooga to stay—on a mission to enrich the Jewish community in a small city in the Bible Belt.

Rosenthal, on the other hand, says he's not certain he'll remain in his small town. He had left Indianola for the University of Memphis, where he was active in Hillel and surrounded himself with Jewish friends – an experience that differed greatly from the private, Christian-based school he had attended growing up, where students prayed in Jesus' name daily. After college, he moved back to Indianola, where he works as assistant director of information services at South Sunflower County Hospital. "It is a lot better than it was when I was a child," he said. "Coming back and being more mature helped."

He says he doesn't associate with the people from his childhood who tried to use his religion against him and he has a serious girlfriend who is in the process of converting to Judaism. Sometimes, he says, he struggles with a feeling of responsibility he feels toward his tiny community.

"I don't want the Jewish culture and the Jewish community to die off in the Bible Belt," he said. "But then, a part of me wants to get out." ■

French community, continued from page 16

In 2004, then-Israeli Prime Minister Ariel Sharon called for French Jews to immigrate en masse to Israel, causing controversy in France. But Christophe Bigot, the French ambassador to Israel, praised France's fight against anti-Semitism and said that positive feelings, rather than fear of attacks, should drive immigration to Israel.

"Real immigration should be driven by Zionism, religious beliefs, familial reasons, but not by fear," Bigot said. "On the French side we've taken every action to ensure the security of the French Jewish community. That doesn't mean it's always successful, of course."

The French Consulate has taken notice of the growing expatriate community here and provides myriad services including financial assistance, French-Israeli schools and cultural events such as film festivals or theater.

For all its growth, though, the French community in Israel has remained insular, settling in concentrated areas and establishing centers of French culture, as in Netanya's Independence Square. Many French citizens here speak no Hebrew. "They want to be like they are in France, to not be mixed," said Barbara, 26, who moved here from France eight years ago. "If they stay with only the people they know, they won't know how the state works," she said, asking that her last name be withheld because of job concerns.

French immigrants' behavior, however, is not unusual among immigrant populations in Israel, as Russian and American expatriate communities also have formed. Also, French Jews do not feel completely rooted to life here, expatriates say. France is a quick flight away, and a salary in euros rather than shekels is tempting. And unlike Russian or Ethiopian immigrants, French Jews can return to a safe, democratic country.

Many French Jews thus have chosen to purchase apartments here for a potential future immigration, as well as for vacations. Coastal cities have proven popular for French buyers both because they recall the French coast and already include large French communities. The purchases, however, may have made buying a home more difficult for Israelis, according to real estate agents in Netanya.

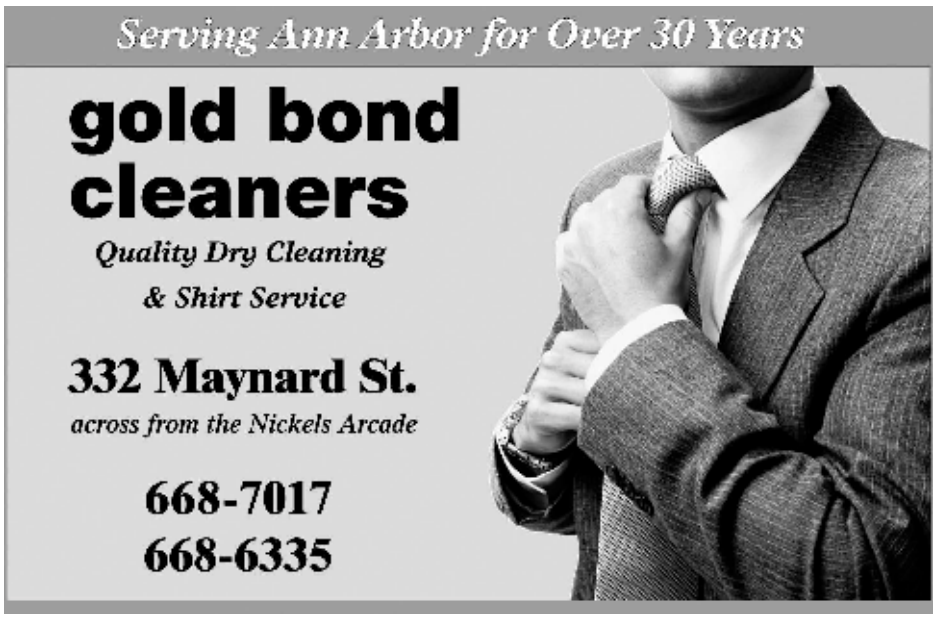
French immigrants feel "like the city is theirs, but it's not theirs," said Myriam Luzon, a French resident of Netanya. "They do what they want, but there are Israelis here, too."

A few French Jews in Netanya said they expect the majority of France's Jews to move to Israel within the next decade. Zana said the community already here does not get enough respect from native-born Israelis.

"The Israeli people laugh at the French accent," said Zana, who has lived here for 35 years. "They look at them as tourists. The Israeli approach is not right, not responsible."

But Zana hopes that French Israelis, who tend to be traditionally observant and politically to the right, will become more involved in Israeli politics and society. He notes that they have already contributed much to Israel, from a solid work ethic to a democratic tradition and better taste in food.

"The boulangerie, patisserie, all of the fine food, that's not Ethiopian or Russian influence, it's French," he said. "The falafel is not more Israeli than the baguette; it just got to Israel before the baguette. I don't think in another 20 years we'll be eating baguettes less than pita." ■



Vitals

Mazel tov

Tema Cohen on her bat mitzvah, October 6.
Julia Friedman on her bat mitzvah, October 6.
Daniel Kennedy on his bar mitzvah, October 27.
Elliot Sklar on his bar mitzvah, October 27.
Bob and Carol Milstein, on the marriage of their daughter, Naomi, to Rob Mapes in August 18.
Ann S. Epstein, on the birth of her grandson, Oscar Milton Dixon-Epstein, born on August 10, to Rebecca Epstein and Milton Dixon.
Bonnie Sarnoff and William Knafl, on the birth of their grandchildren, Adam Elliot and Livia Pearl Berchad, born on August 23, to Rebecca and Ben Berchad.
Alan Levy and Susan Pollans, on the marriage of their daughter, Alissa Levy-Pollans, to Daniel Mickelson, on August 11.
Jeffrey Spoon and Terri Ginsburg; and Elliot Ginsburg and Linda Jo Doctor ; on the birth of their grandson, Asher Bernard Ginsburg, son of Jacob and Amy Bennecoff, on August 30.
Bob and Laurel Hern on the marriage of their son, Ari, to Theresa Lawrence.
Rich and Sally Adler on the marriage of their son, Steven, to Jessica Lazarus.
Robert and Mimi Weisberg on the marriage of their daughter, Allison, to Ari Pescovitz.
Maureen and David Ginsburg on the birth of their granddaughter, Nina Joyce Hirshberg, daughter of Leah and Alex Hirshberg.
Ron and Lonnie Sussman on the marriage of their son, Eitan, to Joanna Smither.

Condolences

Liz Brater on the death of her father, Morton J. Schussheim, August 20.
Steven Goldstein on the death of his mother, Alma Lakin, August 27.
Jason and Mitchell Cohen on the death of their mother, Irene Cohen, August 12.
Marcy Waldinger on the death of her brother, Leslie Bohm, August 20.
Jill Pritts on the death of her father, Justin Gallon, August 26.
Irene Butter on the death of her brother, Werner Hasenberg, August 30.
Mike Belzer on the death of his mother, Geraldyn ìGerryî Ruth Belzer, September 2.

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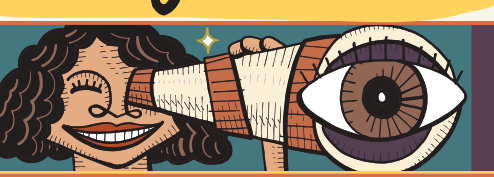

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Shabbaton: Making Connections through Advocacy and Action
Union for Reform Judaism's Religious Action Center
Friday - Saturday | November 16-17

Temple Beth Emeth has the amazing opportunity and privilege of having the URJ's Religious Action Center staff join us for a Shabbat of study and action—the first program of this kind.

Friday Night

6 pm FREE Catered Shabbat Dinner with RSVP

7:30 pm Service and Keynote: Mark Pelavin, Senior Advisor to the President of URJ & Associate Director of RAC, "What is the Upcoming Political Climate for the 113th Congress and What Does It Have to Do with Me?"

Saturday

10 am Shabbat Morning Service

11:30 am FREE Kiddush Lunch

Noon Learning Session: "Jewish Action and Becoming an Effective Advocate," with Barbara Weinstein, RAC's Legistative Director & Isaac Nuell, Congregational Social Action Manager

1 pm Roundtable Conversations with Local Social Justice Advocates. Hear from local experts on issues that TBE members might be interested for future action, such as the environment, Planned Parenthood, Safe Schools Improvement and housing in Washtenaw County.

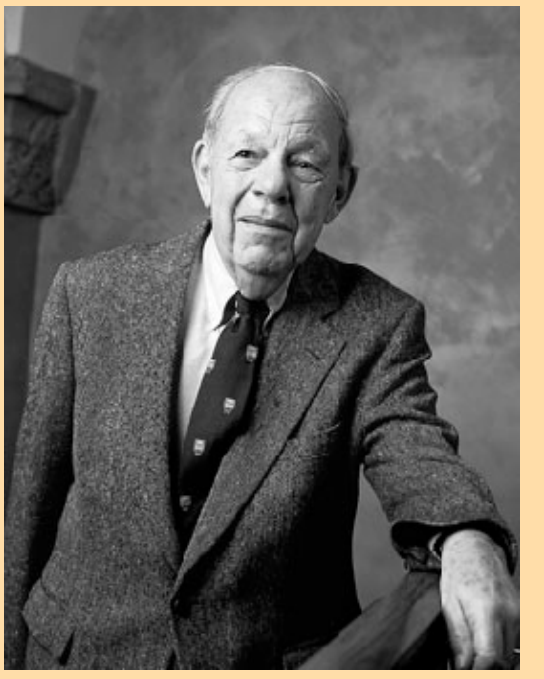
2:30 pm Wrap up with RAC Staff

Saturday | Teen Program

6-8 pm FREE Dinner and Program: "Judaism and Anti-Bullying." Our teens (9-12th grade) will an opportunity to learn from the RAC staff about the intersection of Judaism and the Anti-Bullying movement in the US. This program will replace the regularly scheduled Sunday night religious school (November 18). Dinner and dessert will be provided.

This whole weekend is FREE and brought to you graciously by the Sidney Davidson Fund.

The Sidney Davidson Memorial Fund was created in remembrance of Sidney Davidson (1919-2007), father of TBE member Vicki Goldwyn, and a pioneer in the field of financial accounting. Davidson wrote many accounting texts, including the widely used *Financial Accounting: An Introduction to Concepts, Methods and Uses*. He held many highly regarded positions, including president of the American Accounting Association, vice chairman of the Financial Accounting Foundation, and vice president of the American Institute of CPAs. Sidney taught at the University of Chicago Graduate School of Business for 41 years, serving as its dean from 1969 to 1974. He was inducted into the Accounting Hall of Fame in 1983. His daughter says that "my Dad, sometimes called a visionary, had at his core a passion for learning and a passion for people."



Sidney Davidson

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